

William Perry on his
2 Books

A SILVER
WATCH-BELL.

The Sound whereof is able
(*by the grace of God*) to winne the
most profane worldling, & carelesse liuer
(*if there bee but the least sparke of Grace*
remayning in him) to become a true
Christian indeed; that in the
end he may obtaine ever-
lasting Salvation.

Whereunto is adioyned a Treatise of the holy
Sacrament of the Lords SUPPER,
in part augmented.

By THOMAS TYMME.

The Sixteenth Impression.

LONDON,

Printed for *Thomas Knight*, dwelling in
Paules Church-yard, at the signe of the Holy
Lambe. 1630.

A SILEVER

WILLIAM BELL

THE SILEVER'S WORKS

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TO THE RIGHT
Honourable, Sir *Edward*
Coke Lord Chiefe Iustice of

ENGLAND, and one of his
Maiesties most Honorable Pri-

uy Counsell, *Thomas Tymme*

wiseth encrease of Honor

heere, and in the world to

come true Felicity in

Christ Iesus.

TRue Religion, (my Honourable good Lord) is effected by that diuine and eternall *Wisdome*, whereby the *Contemplatine* vertue of man is lifted vp to the happy knowledg of the *Maiesty* of God of all other the greatest vertue, and wherein resteth the chiefeest contentment in this life. For, if there be a *Paradise* in this life, it is in one of these two;

THE EPISTLE

either in Religious *Meditation*, or else in holy *Studies*, and godly *Speculation*: because whatsoeuer is not in one of these two, is full of griefe, vexation, bitterness fearefulness, care and sorrow.

Plutarch saith, that a Citty wil sooner stand without a foundation, then ciuill Policy can bee framed and established without *Religion*; and the preservation thereof, when it is once receiued: in regard that diuine *Iustice*, & humane *Policy* haue so great affinity, that the one cannot stand without the other.

Andronicus reporteth, that there is vn-speakable familiarity between the *Oliue* and the *Myrtle* tree. The branches and sprouts of the *Myrtle*, doe friendly imbrace the boughes of the *Oliue*; & both their roots will ioyn together in one. Such ought to be the sympathy of *Religion* and *Policie*.

Religion, is the foundation of all well gouerned Common-weales; of the execution of *Laws*; of the obedience of subjects; of yeelding feare & reuerence to

Prin-

Princes & Magistrates: of mutuall loue among men: and of Iustice towards others. Contrariwise, the contempt of *Religion* bringeth vpo men Execrable *Ignorance*, Confusion, Disorder, Dissention, Seditions, a decay of vertue, the increase of vice: sowing *Rackes*, and weeding *Endsue*, shearing *sheepe*, and shrining *Foxes*. *Palscie*, without *Religion*, is like the *Almond Tree*, which being solitary, beareth no fruit: but ioyned with a plant of good nature and quality, pro- ueth very fruitfull.

I write not these things to teach your Lordship, as a *Nonyce* in *Religion* (whom the world knoweth to haue beene trayned vp from your tender yeares therein and to haue shewed your selfe hitherto accordingly a zealous Professor of the same) but rather to let you feelee my: purpose in publishing this Treatise, which is, to enforme men generall in the way of Religion and godlinesse.

It hath been already xvj. times Printed: contayning in it matter of greater

consequence, then *Plato* his Common wealth, or *Aristotles Summum Bonum*, or *Tullius Oratour*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good workes, which leadeth the way to true and sempiternall felicity.

But least in kissing my owne hands, I might seeme to doate with *Narcissus*, falling in loue with my owne shaddow: & by transcending the due proportion of nourishment, should turne all into ill humour; I referre the goodnes of the matter to your Lordships learned iudgment, and sublimed wisedomes relish.

And because it is once more by this last Editiō to passe the hands of men, as currant by the stampe; not haning been without a liuing Honourable Patron til now: I most humbly craue of your Lordshippe, that your honorable name may bee as a *Foster-father* to this my wandring *Orphant*; who, being a principall Pillar of this Church and common-wealth (adorned by God outwardly

DEDICATORIE.

wardly with honour in your Person, & inwardly with many rich Graces) shall greatly aduance the same.

Thus presuming on your Lordships wonted courtesie shewed towards me, and crating pardon for this my bolde enterprise, I Right humbly take my leaue: resolving euer to be

at your Lordships Honourable

pleasure and command,

THOMAS TYMME.



To all weake Christians
that haue a desire to be saved.

IT is a necessary rule in policie
(dearely beloued in our Lord
and Sauiour Iesus Christ) that
those Cities should bee guarded
round, which are besieged round: and it
was CAMBYSES counsell also, that Citi-
zens which would keepe their cities in safe-
tie, and flourishing estate, would euer bee
watchfull, as if the enemies were approach-
ing. As this is good policy for cities or guar-
rison townes: so also Christ Iesus in the Gos-
pell, knowing that his Church should haue
many enemies, & foreseeing the danger that
might come vnto it by security, comendeth
and commandeth watchfulnes to his Disci-
ples and Seruants: for security hath euer
greasly endamaged the Church of God.

Se-

To the Reader.

*Security made Bethell, Bethaven : the
sweet Valley, a Valley of salt : Sion, a Den
for Foxes : and Hierusalem, Hieruschia:
that is, a most homely & vnpleasant place.
And who seeth not, that the great number
of Men at this day, are so lulled asleepe in
the chaire of of security, by the loue of the
world, by the sinfull delights of the flesh,
by the subtile suggestions of Satan (which
they suspect not) that they can as hardlie
bee awaked, as Endymion from his end-
lesse sleepe? In the one care, securitie soun-
ding, it is not yet time to repent : in the
other care, Presumption singing, it will be
time still. And thus with the Dolphin they
swimme in delights, when destruction is
neerest. Till at last, Desperation, the band
maid of Security playeth her part, sheweth
them the Houre-glasse, and woefully telleth
them, The time is past, it is too late
now to repent : O woefull saying! the
consideration hereof moued mee (Christian
READER) according to my simple art &
skill, to frame this Booke, as a WATCH-
BELL, to sound in the eares of all men, not a
stroke*

To the Reader.

stroke alone, but twelue, in twelue severall chapters: which may serue as the wheelles of a WATCH-BELL, to enforce it to yeeld forth a more shrill sound; thereby to awake the most drowsie-hearted sinners from their security and carelesse living, to enter into consideration how their case standeth with GOD: and finding themselves, by their fore-passed wicked life, not worthy of the least of Gods mercies, they may reforme their liues, and seeke speedily to be reconciled vnto our Lord and Saviour Iesus Christ.

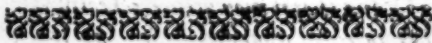
And I doe hartily wish that this labour of mine, may bee vnto all those which desire to bee Heyres of the euerlasting Kingdome of Christ, so sweete a recreation in Soule, as were the Twelue Fountaines of water in Elim, to the people of Israell, Numb. 33. And that it may yeelde a healing plaster to euery wounded soule, no lesse effectuall, then the leaues of the tree of life, (which bare Twelue severall fruits) to heale the Nations. Apoc. 22.

Reade it therefore diligently, and wish

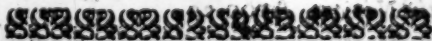
To the Reader.

a single heart; and I doubt not, but in the end thou wilt find that profire & benefit by it, as some well disposed haue done heretofore: who haue voluntarily confessed, that it was the first meanes vnder God, that wrought their conuersion, and haue beene very importunate suiters for reprinting the same: wherein I haue done my best endeavour, and commended the fruit & good successe thereof vnto GOD. And therefore to him I will euer pray, that it may mightily worke (by the assistance of his holy spirit) the like effect in many; that the number of his Church may bee dayly increased.

AMEN.



A





A Briefe of the Contents of this Booke.

OF the shortnesse, frailty, and miseries
of mans life. Chap. 1. Fol. 1.

Of Death, and the Meditation thereof.
Chap. 2. Fol. 26.

Of the generall day of Doome. Chap. 3.
Fol. 48.

Of Hell, and the torments thereof. Chap.
4. Fol. 69.

Of the small number of them that shall
be saued. Chap. 5. Fol. 97.

Of Repentance without delay. chap. 6.
Fol. 123.

Of the meanes how to obtaine remission
of sinne. chap. 7. Fol. 134.

Of the glory and felicity that the chil-
dren of God shall enioy in the Kingdome of
heauen. chap. 8. Fol. 145.

Of

Of the true liberty of Gods children, & the bondage of those where any one sinne reigneth. chap. 9. Fol. 159.

That the true perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can. chap. 10. Fol. 170.

How we ought to behaue our selues in the crosses and tribulations of this life. chap. 11. Fol. 180.

Of the alterations of true Religion in all ages: and of the vse that we ought to make, that God hath offorded vs the benefit of the Gospell these Threescore & Twelue yeares and vpwards; and freed vs from Popish tyranny, and conspiracies pf bloody Traitors. chap. 12. Fol. 206.

With a Treatise how wee ought to prepare our selues before wee come vnto the Lords Table: and necessarie Prayers thereunto added.

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Printed in the City of London, in the Strand, at the Shoppe of Iohn Iaggard, at the Signe of the Sunne, in the Year 1647.

A



A SILVER WATCH-BELL.

CHAP. I.

Of the shortnesse, frailty, and miseries of Mans life.

His present Transitory life, in the Scriptures is called a Pilgrimage, a Travell, and a Way, because it continueth alway to an end. For as they which are carried in Coaches, or saile in shippes, doe finish their voyage, though they still sit & sleepe: yet so enerv one of us, albeit we bee still busied about other matters, and perceiue not how the course of our life passeth away, (being sometimes at rest, sometime idle, & sometimes in sport and dalliance) yet our life alway troatheth, and we in pleasing sleep hasten to towards our end.

Gen. 47.
Sirac. 40.
Psalm.

2 The wayfaring man trauelleth apace, and leaueth many things behind him. In his way he seeth stately Towers and buildings; he beholdeth them a while, he admireth them, and so passeth from them: afterwards he seeth fields, meadows, flourishing pastures, and goodly vineyards. Upon these also he looketh a while, hee wondzeth at the sight, and so passeth by. When he meeteth with fruitfull Orchards, greene Forrests, sweet Rivers with siluer streames, and behaueth himselfe as befoze. At the length hee meeteth with deserts, hard waies, rough & vnpleasant, soule, & ouer-growne with bryars and thornes; here also he is inforced for a tyme to stay. He laboureth, sweateth, and is grieved; but when he hath gone a while, he overcommeth these difficulties, and remembzeth no more the former griefes.

3 Euen so it fareth with vs; One while wee meete with pleasant and delightfull things, another while with sorrowfull and grieuous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed and afflicted; hee now in the bryambles a trouble-some place, but he shall quickly come forth againe, & then he will forget al his misery.

5 Fur

5 Furthermore, in high waies and foot-
pathes, this commonly wee see, that where
one hath set his foote, there soon after ano-
ther taketh his steppes, a third defaceth the
print of his predecessors foot, and then ano-
ther doth the like: Neither is there any one
which long time holdeth his place. And is
not mans life such? Aske (saith Basil) thy
fields and possessions, how many names
they haue now changed? In former ages
they were sayd to be such a mans, then his,
afterwards anothers: now they are said to
bee this mans, and in short time to come
they shall be called I cannot tell whose pos-
sessions. And why so? because mans life is
a certaine way, wherein one succeedeth, and
expelleth another.

6 Behold the seates of States and Po-
tentates, of Emperours and Kings: how
many in euery age haue aspired to those
dignities? And when they haue attained
them, after long labours and trauels, in
short time they are compelled to giue place
to their successors, before they had wel war-
med their seat. Yesterday one reined, to-
day hee is dead, and another possesseth his
throne: to morrow this man shall die, and
another shall sit in his seat, none as yet could
theresin sit fast. They all play this part as

on a Stage; they ascend, they sit, they salute, they descend, and suddenly they are gone.

7 Wherefore dearly beloved, mans life, is a way, and a seducing way to them which forget themselves that they are Pilgrims, and Travellers, and doe stand too much vpon those things which are occurrent in their iourney, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and these men shall not come vnto that heavenly Hierusalem, but shall be a prey for the wilde Beasts which walk in the night, & for the infernal wolues. For the which cause, our Saviour Christ cryeth in the Gospell, Walke while ye haue the light, least the darkenes come vpon you.

Iohn 12.

8 There is nothing that doth so euidently set before mens eyes the deceits of the world and the vanity of things present, as doth the due and diligent consideration of the incertaintie, shortnes, frailty and other grieuances and calamities of mans life. For all humane pride, and the whole glozy and abundance of the world (having mans life for a stay and foundation) can certainly no longer endure, then the same life abideth. So that riches, dignities, honours, offices, and such like, which men here in earth haue a great regard of, doe many times forsake a man,

man, he being yet aliue, and doe neuer continue longer with him then vnto the grave: For then, when the foundation faileth, the whole building must needs fall.

9 These clay Tabernacles (as Iob calleth them) doe faile dayly. The Prophet Dauid therefore compareth our life to the fatte of Lambes, which wasteth away in the roasting: and to a new cote, which some wareth old, and is eaten with moaths. Esay to grasse, and the floure of the field, which to day flourisheth, and to morrow is cut down and withered. Iob, to the burning of a Candle, which in the end annoyeth, & then euery man cryeth, put it out. What thing else is mans life but a Bubble, bp with the water, & doone with the wind? What then is to be thought of humane pompe and glory, the which is more transitory and scalle, then life it selfe?

10 This consideration, verily hath opened the eyes of many: and hath brought to passe in them, that they begin to wonder at the common blindnesse of men: the which effect that it may worke in vs, let vs call to minde a few things concerning the breauity and miseries of mans life. And to the end our mediation may haue an order, and that we may keepe the parts thereof in memory,

Witnesse the death of many thousands of late amongst vs, and let our mercifull deliuerance, neuer, O neuer, be forgotten.

Hūbling themselves before the Lord in prayer.

it shall principally consist vpon the words of holy Iob, written in the beginning of the fourteenth Chapter of his booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; He shooteth forth as a flower, and is cut downe; he vanisheth also as a shadow, and continueth not.

11 To the end we might want nothing in this discription of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that he might expresse the basenesse of the matter, of the which this most proud creature was made. For he is called *Homo*, *ab humo*, because hee was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) being the most filthy and abiect part of the earth: among all bodies the most vile element. Among all the elements, the earth is the basest: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas hee saith, that he was borne of a woman, hee hath in few words com,

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comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vnclene, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy & horrible to be told. This one thing I say, Mans conception, is so soule, that our most mercifull Lord, taking vpon him all our sorrowes & calamities for our redemption, would in no wise beare this: & although hee vouchsafed to take vpon him our humane nature, and to suffer many reproches of his enemies, as to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it vnseeming his Maiestie, to be conceived in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

I 3 Furthermore, after that man is once conceived, both he not indure great calamities in his mothers wombe, as it were in a filthy and vnclene prison, where euery moment he is in perill of his life: At the last he is borne naked, weake, ignorant, destitute of al helpe & counsell, not able to go, to speake, nor to helpe himselfe: al that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his country, the enemy of God, impossibility to

liue a few daies, & the same few daies full of misery, denoyd of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be bozne to Pride, who mingled and confoundeth all things, who ouerturneth, troubleth, and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole world sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but it is ready totter and to fall: and sure it is, ere long to fall. Man is scarce entred into the world; when as he is admonished to remember his departure out of the same againe. The daies of man (saith the Prophet David) are three score yeeres and ten: and though some be so strong, that they come to fourescore yeeres, yet is their strength but labour & sorrow, &c. Therefore the sum of our yeares, whereunto all do not attaine, is threescore yeeres & ten: the stronger bodies sometimes continue till fourescore. For which yeeres, first of all, if we deduct those yeares which Infancy & Childhood spendeth: for all that time we liue not like men, neither are governed with reason & Counsel, but

Psal. 90.

but are carried with a certaine violent motion, Like vnto brute Beasts, which are deuoied of reason and vnderstanding: If also we take away that time which passeth away when we sleepe, (for sleeping, we liue not the life of beasts when they wake, much lesse of men) that time will rather seeme a liuing death, then a liuely life: If I say, we deduct al the time of Childhood & sleepe, that which remaineth will scarcely amount to 40 yeeres. And of these 40 yeeres, we haue not one momēt of time in such wise in our power, that we can assuredly say, & we shall not die therein for whether we eate, drinke, or sleepe, whether we be in labour or in rest, we are alwaies in perills. Wherefore not without cause, our Saviour cryeth so often in the Gospel, watch because ye know not the day, nor houre. The which is as much, as if he had more plainly said, because ye know not the houre, watch euery houre; & because ye know not the day, watch euery day; and because ye know not the moneth, and the yeere, watch therefore euery moneth & yeere.

I & And to make this matter more plaine by a similitude: if thou shouldst be requested to a feast, and being set at the Table, sett before thee many & sundry sort of meates, a friend of thine secretly admonisheth thee, that

Mark. 13.

that among so many dainty dishes, there is one poysoned: hat in this cause wouldest thou doe? Which of them darest thou touch or tast of? wouldest thou not suspect the all? I think though thou wert extreamely hungry, thou wouldest refraine the all, for feare of that one where the poyson is. It is made manifest vnto thee already, that in one of thy forty yeers, thy death lieth hidden from thee, & thou art vtterly ignorant which that yeere shall be: how then can it be, but y thou must suspect them all, and feare them all? O that we vnderstood the shortnes of our life! How great profit & commoditie should we then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when he beholds that comely fan and circle which hee maketh of the beautifull feathers of his taile, he reioyareth, he ietteth, and beholdeth euery part thereof: but when he looketh on his feet, which he perceiueth to be blacke, & foule, he by & by with great misliking, bai- leth his top gallant, & seemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches & honors, they glory and are deeply conceited of themselves, they prayse their fortune, & admire themselves, they make plots, & appoint much for them- selves

selues to perfoyme in many yeeres to come: this yeare they say, we will beare this office and the next yeare that: afterward we shall haue the rule of such a Prorince: then we wil build a pallace in such a citty, wherunto we wil adioyne such gardens of pleasure, & such vineyards: and thus they make a very large reckoning afoze-hand, who if they did but once behold their feete, if they did but thinke vpon the shortnesse of their life, so transitory & vnconstant, how some would they let fall their proude feathers, forsake their arrogancy, and change their purpose, their minds, their liues, and their manners?

18 And this breuity and inconstancy of life, is appoynted vs befoze we be borne, for man is scarce conceiued, when as he is condemned to death: and when he cometh out of the wombe, he cometh out of prison, not to be free, but to vndergoe the crosse. And we doe tend and hasten, as it were to death; some at one miles end, some at two, & some at thre, & othersome when they haue gone further. And thus it cometh to passe, that some are taken out of this life sooner, and some tarry longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were to the gibbet, and we

wee dance, we laugh, and reioyce in the way, as if we were secure from all manner of eile. But we are in this error, because we know not the shortnesse of our life.

19 Were then we so too wonderfull and monstrous things: one is, that man being scarcely borne, dyeth; when as not with standing, he hath a forme and shew of immortalitye: of other things, how long they retaine their forme, so long they remaine. A house falleth not, all the time that his forme and fashion lasteth. The brutte beast dyeth not except first he forgoe his life, which is his forme. But man hath a forme which neuer is dissolved, (namely a mind, indued with reason) and yet he liueth a very short time.

20 But yet there is another thing to be seene, far more monstrous in this creature, that whereas hee is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoke, to chaffe which the wind scattereth, to a water bubble, and such like fading things, and that life to come shall neuer haue end: He yet neuertheless setteth his whole minde most carefully vpon this present life, which is to day, and to morrow is not: but of the life which is euermoring, hee doth not so much

much as thinke: If this be not a Monster, I know not what may be called monstrous.

21 Thus hauing seene the shortnesse and mutability of of mans life, let vs now also see the misery thereof. Man (saith holy Iob) being borne of a woman is of short continuance, and full of miseries. Euery word hath a great Emphasies: Vee is full of miserie, euen from the sole of the foot to the crowne of the head; not onely the body, but the mind also, so long as it is captiued in the prison of the body. Thus no place is left empty & free from miseries.

22 Mans miseries are many and great: there is no member, no sence, no one faculty in man, so long as hee is here vpon earth, which suffereth not his hell. Say, all the elements, all liuing creatures, of the Devils, yea the Angels, and God himselte also bend themselves against man for sinne. To begin with the sence of feeling: with how many kinds of Feuers, Impositions, Ulcers, sores, & other diseases, is it afflicted? The volumns of Physicians are full of diseases, and remedies for the same; yet for all this, there are daily new diseases, and new remedies found out for them: and among the remedies themselves, it were to be wished, that there were one to be found that were

were not more vehement to bere the sicke then the disease it selfe. Long fasting, and extreame hunger, is a bitter medicine. The cutting of Veines, the incision of wounds and sores, the cutting of the members, the searing of flesh and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such, that many had rather chouse to die, then to vse these and such like remedies. Furthermore immoderate heat, excruciating cold, one while too much drought, another while excesse of moisture, doth offend and hurt the very sence of feeling.

23 The sence of Tasting is most of all troubled with hunger and thirst: and many times medicines & meates that are bitter, Sharpe, salt, and vsuamory, doe distemper it.

24 The sence of Smelling is compelled to endure and suffer many times al manner of stinkes, all vapoors and fogges, and things of bad sent.

25 As touching the sence of Hearing, what ill tidings, how many cursed speakings and iniuries doth it heare, which like Sharpe swords doe pierce the heart.

26 The sence of Seeing, how many things doth it behold which it would not: and how many things doth it not see, which it desireth

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and fearefull things doth it imagine and
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28 What shall we say of vnderstandinge
to what innumerable sort of errors is it
subiect? So as it seemeth to be like vnto a
little child, to whom a tedious and very hard
knot to be dissolued is deliuered, & he con-
tendeth what he can to vndoe it: & when the
knot beginneth in one part to be opened, he
sheweth it and reioyceth, and saith not that
the knot in the other part is more fast shut:
So in like manner, God hath made this ge-
nerality of all things, and hath set the same
before mans mind, to be considered, & saith,
Seeke & search out the reasons, and the cau-
ses of all these things if thou canst, when as
indeed the truth of the thing is more secret
& profound, then mans vnderstanding (being
placed in the prison of the body) can reach vn-
to. This is the cause that the Philosophers
and worldly wise-men, haue fallen into so
many and sundry sects, & dissentions about
things euen of least moment. And they doe
so contend among themselves, vntill false-
hood, hauing put one the habite & vizour of
truth, deceiueth them all. Whereunto accor-
deth the saying of the Preacher, chap. 3. God
hath set the world in their heart. And, God
hath giuen them the world to dispute of,
yet

yet cannot man find out the worke that God hath wrought from the beginning euen to the end. ~~We~~ not curious therefore, saith Sirach, Chap. 3. ver. 24. in superfluous things: for many things are shewed vnto thee alone the capacity of man. And yet wee see, that the most ignorant do many times sonest offend herein, rushing into those matters whereof they haue no knowledge, and nothing belonging vnto them. They will build Tabernacles with Peter, and lay platfornies for the Church, whereof they haue no skill. Euerie common person will be an Agrippa ouer Paul, & euerie woman a Bernice, and euerie means person make a shop & Consistorie to controll a State, forgetting the Proverbe, *Ne futor vltix a erapidum*. The Choumaker is not to exceed his Mantle.

29 But a greater misery as yet holdeth our active and practising vnderstanding. For how many meanes, how many reasons and waies doth it deuise to climbe vp higher, & to grow in the opinion and estimation of Men? For the which cause, the Prophet Dauid in his Psalmes saith, *For our whole life is like a Cop-webe*. For as the Spider is occupied all his life time in weauing of Cop-webs, and draweth out of his owne bowels those threds wherewith hee knits his nets,

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to catch flies : and often times it commeth to passe, that when the Spider suspecteth no ill, a seruant that goes about to make clean the house, sweepeth downe both the cob, web and the Spider, and throweth them together into the fire: Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painefully to haue their nets in a readines, with the which they may catch the flies of honors and of riches. And when they glory in the multitude of flies, which they haue taken, and promised vnto themselves rest in time to come; behold, Death (Gods handmaid) is present with the bosome of diuers sicknesses and griefes, and sweepeth these men away to Hell fire; they being fast asleep in the Chaire of Security: and so the worke together with the worke-master, in a moment of time doe perish.

30 Neither is the man of meanest capacitie, and of least vnderstanding, free from miseries. Who can number the suspicions, the hatreds, the iealousies, the enuies, the cares, the desires, vaine hopes, the griefes, and anguishes of mans minde? If hee doe euill, hee feareth the Iudge, banishment, whipping, reproaches, & torments. If he doe well, he feareth euill tongues. Who is able

to expresse with what insatiable desires all men are inflamed? Inomuch, that no man liuing is contented with his estate: but we are all like vnto sicke men, which turmoyle & tolle, first from one side of the bed, & then to the other, and yet neuer finde rest.

31 After these things, behold & consider all ages. How weake is infancy? How ignorant is childhood? how light and inconstant is adolescency? How rash & confident be young men? How grieuous and irksome is old age? What is a yorg boy, but as a brutt beast, hauing the forme and shape of a man? What is a flourishing yonker, but as an vntamed horse? What is an old man, but the receptacle of all maladies & sicknesses? And in all these ages, with how great a heape of miseries and necessities are wee ouerwhelmed? we must daily eate, drinke, & sleepe: we are daily cōpelled to serue many other necessities: and (which is much more miserable and vnhappy) we must of necessity purchase vnto our selues these occupations with infinite labours and sweatings.

32 Now, who is not astonished, if he consider how all the creatures which compass vs round about, doe bend their whole force, and fight against mankind: as if the things which haue ben already repeated, were not
suffi-

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sun, which is as a certaine generall Father to all liuing things, doth sometimes so scorch with his beames, that all things are parched and burnt vp with the heate thereof: at another time, he taketh his course so farre from vs, that all things die with cold.

33 The earth also which is the Mother of vs all, how many men doth she swallowe vp with her downe-falls, Gulfses, and quakings.

34 And what doe the Seas? How many doe they deuoure? Merily they haue so many rockes, so many flats, and sands, so many Sirtes, so many Charybais, and so many perilous places, that it is a most hard thing of all other to escape the danger of shipwreake: and they which are most safe in the shippe, haue but the thickenesse of a plancke betwene them and death.

35 What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather cloudes, thicke mists, pestilence, and sicknesses?

36 As for the brute beasts, they yeld no reuerence to man their Prince: & not onely the Lyons, Beares, Tygers, Dragons, and

other greater wilde beasts, but the very Flies also, Gnats, Fleas, and other of the most small sort of living creatures, do wonderfully, & very vehemently trouble, bere, afflict, and disquiet man.

36 It were to be wished, that we had no worse enemies then the hunt beasts, & that we had no cause to stand in feare of men themselves: but these also are full of frauds, deceits, iniuries, euill practises: then the which, what can be moze intollerable? And what meaneth so much Armour, Pikes, Bowes, Bils, Swords & Guns, with diuers other instruments of mans malice? Do not these destroy & consume moe men, then doe sicknesses & diseases? Histories report, that by one onely Iulius Caesar, (which is said to haue bene a most courteous and gentle Emperous) there were slaine in seuerall battels Cleuen hundred thousand men. And if a man of mildnes & meeke spirit did this, what shall we looke for at the hands of most cruell men: neither lands nor seas, nor desert places, nor priuate houses, nor open streets are safe from ambushments, conspiracies, hatreds, emulations, theues and Pirats. Are there not verations innumerable, persecutions infinite, spoyling of fields, sacking of Cities, preying vpon mens good, fiering of houses,

houses, impzisonments, captiuities, gally-
 slauieries, denegations of Christianity (by
 torments inforced) beside death it selfe,
 which men dayly suffer at the hands of men?
 And this is that ciuile & sociable creature,
 which is called humane; which is bozne
 without clauves & hoznes, in token of peace
 and loue, which he ought to imbrace. More-
 ouer, not onely enemies, but also friends,
 and the maintainers of peace & iustice, are
 fierce and cruell against men. O Man, the
 very store-house of calamitie! And yet thou
 canst not bee humbled, but art proud still.

37 Neither haue we onely those foresaid
 corporall enemies, which we may see and
 shun: but, which is more perillous, we haue
 also ghostly enemies, which see vs, and we
 doe them. For the Diuels which are most
 crafty, cruell, and most mighty in number
 and strength, doe nothing, practise nothing,
 and thinke vpon nothing else, then how they
 may tempt, deceiue, hurt, & cast men down
 headlong into hell fire.

38 The holy and blessed Angels also do
 many times fight against sinfull men. For
 who burnt Sodom and Gomorrah with the
 Inhabitants thereof with fire & brimstone?
 The Angels. Who slew the fourescore & fise
 thousand Men in the boast of Senacherib?

The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exode? the Angels who assisted *Ioshua* against the Cananites & Jebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometimes sheweth himselfe towards man, as towards an enemy: which caused holy *Iob* to say, Why dost thou hide away thy face, & takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and keeper, hast now bidden battell against me?

40 Moreover and beside all these things, there is yet a civil & internall warre, which man hath within his owne bowels continually. For what man is he which seeth not the strivings and contentions of his affections, will, sense, and reason? Insomuch that man himselfe both afflict himselfe, and understandeth it not, and is a greater enemy to himselfe, then any other can be. For who doth greater harme to thee, then thou dost to thy selfe? Who more than thy selfe letteth thee, & turneth thee away from thy felicity?

41 Who then seeth not, how truly it is said, Man that is borne of a woman, is of short continuance, & full of miseries? Who seeth not, that man is set in the very center of the Sphere, that miseries may fall upon him

him from euery part: And as the white in a Butt, that the Arrowes and Darts of all miseries may be directed vnto him.

42 But let vs see what followeth, Hee shooteth forth like a flower, & is cut down. Wherby he teacheth, that mans life is fraile and transitory. A flowre verily is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: euen so man, during the time of his Childhood and flourishing youth, seemeth to be of a wonderfull comelinesse; but his beauty is of small price, because it is more brittle then the glasse: seeing that man carrieth alwaies the cause of death in his Veines and Bowels.

43 Mans fading away, is such and so sodaine oftentimes, that there can be no reason giuen of his death: for many haue gone to bed well in the euening, & in the morning are found dead in their beds: and many very sodainely haue dropped downe in the highwaies & streets, as they haue walked about their affaires. And this is no wonder, if we consider the substance of mans body: which being a building compact of greene clay, is easily ouerthrowne with a smal puffe of wind

44 And how I pray you, cometh it to passe, that clocks are so easily stopped from

their course: Is it not because they are made by Art & skill: skill with so many wheeles, that if one be stayed, all the rest be lettred? If this befall Clockes, that haue wheeles of yron and Steele, how much more easily may it come to passe in the humane Clocke of life, the wheeles and engines whereof are not of yron, but of clay? Therefore, let vs not wonder at the frailty of mans body, but at the foolishnesse of mans mind: which vpon so fraile a foundation, is wont to erect and build such lofty Towers.

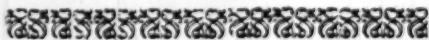
45 Furthermore, there is another misery which is signified to vs by the comparison of a flower; namely the deceitfulness of mans life: the wicked indeed si the greatest misery. For, as fained vertue is double iniquity: so counterfeit felicitie, is a two-fold misery & calamity. If this present life would shew it selfe to bee such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnishe vs, because it is false & deceitful: and being foule, it maketh a very faire & glozious shew: being euer mutable, it will seeme to bee stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleeue that they shal haue time to fulfill all their lusts, and yet
time

time and space enough to repent them.

46 Holy Iob concludeth his sentence thus, Hee vanissheth also as a shaddow, and neuer continueth in one stay. To make this more plaine, behold & consider the ages of man, and thou shalt evidently perceiue the alterations of humane life. Childhood is weake as well in minde, as in body. Flourishing youth is weake in mind, but strong in body. Ripe & manly age, strong both in mind and body. Old age strong in mind, and weake in body. Crooked old age, is in this twice a child, weake both in mind and body. Therefore he flyeth as it were a shaddow and neuer continueth in one stay.

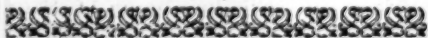
47 Beside this, he is now wise, now foolish, now merry, now sad: now in health, now sick: now strong, now weake, now rich, now poore: now he loueth, anone he hateth: now he hopeth, by and by he feareth: one while he laughes, another while he weepes: now he will, anon he wil not, To conclude, the Idone, or any other thing that is mutable, sheweth not so many changes to vs, as doe the daily and almost sodaine alterations of man. And yet for all this, they liue as men in a frenzy, which know not their miseries. And although they cannot repose their hope and assurance in the present things of this life:

life: yet doe they not remoue the thoughts of their mind, their counsels, their workes & endeauours, vnto the happinelle of the life to come. And if it were possible, they would make the place of their exile & banishment, their countrey & inheritance. But in vaine they desire this: for death commeth & playeth the last Pageant, shutting vp and finishing the life of all calamities.



CHAP. II.

Concerning *Death*, and the Meditation thereof.



The error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to haue alwaies before their eyes. For here-hence commeth Pride, Ambition, too much carefulnesse for the body: hereof also come these towers, which we build vpon the sand. For if we did consider what we should

should bee after few dayes, our manner of
 liuing, would be, peraduenture, moze hum-
 ble and temperate. For who would haue a
 high looke and a proud stomacke, if he would
 with the eyes of his minde, behold what
 manner of one shortly after hee shall bee in
 his graue? Who would then worship his
 belly for a God, when he weigheth with
 himselfe, that the same must in a short time
 be wormes meat? Who would be so in loue
 with money, that he would run like a mad
 man by Sea and Land (as it were through
 water and fire) if he vnderstood that he must
 leave all behind him, sauing his winding
 sheete? If this were thought vpon, all our
 errors would soon be corrected.

2 The word of God telleth vs in many
 places, of this vanity: to the end, we might
 the more earnestly seeke a better course, &
 more happy life. The Prophet desireth of
 God, that hee may learne to number his
 dayes, to the end, he may apply his heart vn-
 to wisdom. For vnlesse we thinke vpon
 death, we cannot apply & fashion our selues,
 to a godly life. Yea, we finde daily in our
 selues by experience, that the forgetfulnes
 of death makes vs apply our hearts to folly
 and all kind of vanity. The holy men of old
 time were wont in such wise to keepe an ac-
 count

count of their dayes, that aboue all things they might apply their hearts to wisedomē. Of all Arithmetically rules this is the hardest, to number our daies. Men can number their heards & bones of Men, & of Shape: they can account their reuenewes of their Manors and Farms: they can will a little paines number and tell their Coyne: and yet they are perswaded, that their daies are infinite and innumerable, and therefore doe neuer beginne to number them. Who saith not, vpon the view of another: Surely, vnder man looketh by his countenance, as if he would not liue long? Or, vnder woman is old, her daies cannot be many: Thus wee can number other mens daies and yeares, and utterly forget our own. Therefore this is y^e true wisedomē of mortall men, to number their owne dayes, & like skilfull Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, al their desires, and al their counsels, by their departure out of this life, (as the end wherto they are referred) as it were by a certaine rule, & thereunto to direct all things: & so to finish the course of our life which God hath given vnto vs, that at the last we may come to the hauen of rest.

3 The case standing thus, we cannot, nor ought,

ought not to doubt, but that the Diuell, a most cruell enemy of mankinde, laboureth all that he can, to take away frō vs the most wholesome remembrance of death; which by most euident demonstrations setteth befoze our eyes the breuity of our life, the misery of our flesh, the deceits of the world, the vanity of things present, & wherunto all humane beauty, & the vniuersall glozy of the world, shal come at the last. For otherwise, how could it be, that we should at any time forget a thing so fearefull, and which by no manner of meanes we can shun and auoyd:

4 If a light suspition of some losse, either of our goods, or of honour, doth preuaile so greatly with vs, that many times it taketh from vs our sleape, what might & meditation of most assured death doe? which is moze terrible then all other terrors beside.

5 Wherefoze, as they which in open games of actiuitie, as of shooting, and wrestling, and such like, doe long befoze the day come, thinke vpon the same, and doe exercise their hand and Bow, spending and consuming many Arrowes at the marke, that in the day of triall for the best game, they may shote nearest the marke: and as Fencers, which are to play their prizes of triall, doe dayly try their strength, and exercise their

Wlea-

Weapons, bending their whole minde how they may best foyle their enemies that whe the day commeth, they may haue honour, & triumph: euen so ought we to doe, for whom, a greater reward without al comparison is set, if we die well: and if otherwise it come to passe, we shal be punished with unspeakable shame and reproach.

6 And this our meditation of death shall be handled in no other order, then the same which our death and departure from this life bringeth with it. For, as they which are to run a race, use oftentimes leade the Horses vp and downe the running place, that they may see, and be acquainted with al the stones, brennen places, and other impediments in the same; that when the day commeth, they may finish the race without stay or stop: euen so we, which whether we will or no, must measure and pace the race of death, shall doe very well, if now in our mind and memory we frame this race, and do diligently consider al those things which are in the same; especially, seeing the way is most obscure, & full of sundry impediments, and is so perillous, that there are very few which finish the same happily. They which slip and stumble in it, shal neuer more finde any hope of saluation.

7 There

7 Therefore, that wee may begin there where this most bloody battell hath his originall, we ought diligently to consider the same: namely, that then death both especially comē, when men doe least thinke of it. Hereupon the Apostle Paul saith: The day of the Lord shall come, as a Theefe in the night. And in the Apocalyps: Behold, I come as a Theefe. And Thānes haue this property, that they breake open houses to steale when men are most fast asleepe, and when they least suspect any such thing.

8 Hereupon the Prophet Amos hath these words, In that day will I cause the Sun to goe downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to bee the high none of their age, when they thinke that they haue yet many yeares to liue, when their minde is occupied about their gaine, about their affaires, about their honours, buildings, marriages and pleasures: when they say vnto their soule; Soule, thou hast much goods laid vp in store for thee many yeares, eate, drinke, rest, and be merry: then shall suddenly be said to them; Behold, death is at the doore thou sle, this night shall thy life be taken away from thee: & whose are then those things which thou hast gotten?

9 Then

9 Then death, vnlooked for, frustrateth all our counsailes, cutting off the Webs of our deuises, and with one stroke he casteth downe, and layeth flat to the ground, all those Towers builded in the ayre: and then what a wound doth the heart of the sinner receiue, which loneth this present life, when the Physitian saith vnto him, Thou must from henceforth thinke no more of life, but of death?

10 Were first of al, all those things which he loued in time past, offer themselues vnto him, from the which hee shall be pulled away, and seperated by death, whether hee will or no. The body shall dye once, but the heart shall die so often as the things hee in number which hee loued. When in very deed shall the most clære light be turned into darkeuells; because those things which were afore time occasions of great ioy, shall be now horrible verations and torments. It is a most smerte & pleasant thing to them which liue, to see their louing and faithfull friends, to remember their honours, to thinke vpon the pleasures past, & to come: but al these things in the time of death, shall be as swords, as torments, and most bitter potions.

11 But if it bee a hard matter to be pulled

pulled away from those things which do not so narely touch man, how bitter, I pray you, will the seperation be of the body from the life and soule? For, such two louing familiars, which haue alwaies liued sweetly together, euen from the Mothers wombe, cannot be separated without great grieve. If the Dre doe commonly loto & mourne, when his yoke-fellow, which was wont to draw with him, is taken away, how will euery one of vs mourne, when the mind shall be seperated from the body? Then will the body and the mind, with teares repeate, againe & againe, Dost thou thus separate bitter death? O death dost thou thus seperate?

12 And when the cogitation of so sharpe a separation is deeply settled in our minds, then griefes follo w griefes, & sorrow commeth upon sorrow: for then it commeth presently into the minde, what a miserable condition the body & soule shall be in after the separation. And first of all, when a man beginneth to reckon with himselfe, that his body after a few houres shall be buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a condition. What? The body that now lieth, which seeth, which heareth, which speaketh, shall it be made (after one houre) in a

D

moment,

moment, blind, deafe, dumbe, without spirit, without life? Shall I haue then in stead of a large Wallace, a base Sepulchre? In stead of a soft bed, the hard ground? For delights, rottenesse? For swete smells, stinkes? and in stead of seruants and familiars friends, wormes? And thus this cogitation of the Crane, will very soze trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, every man feareth much more, when hee beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternitie and that new Region, vnknowne to all men liuing, which hee then alone and naked is to enter: and againe, when he vnderstandeth that there is to be found in the same, both euerlasting glozy, and perpetual paine and misery, and knoweth not of which hee shall take his part: it cannot bee told, with how great feare, with what carefulnesse, & with what exceeding sorrow hee shall be tormented. When hee perceiueth plainly, that after two houres he shall be either in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertaintie therefore of blisse, or of a cursed estate (which after two houres the

the sinner expecteth, that remembreth his sins, and feareth the iust iudgement of God without hope of remissio or faith in Christ) bringeth a hell in mind, not to be expressed. For by how much the Kingdome which he desireth is of largenesse, and by how much the fiery Furnace which he feareth is terrible, by so much greater shall this perturbation be. For, from the one, Angels shall come to carry the faithfull vp into heauen: and from the other, infernall spirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation then this: namely, that hee shall call to mind the account which he is to make to God, of all his words, daeds, and thoughts. For of it selfe it is a horrible thing to enter into iudgement with God: the which horror wil wonderfully bere and disquiet the Devils themselves. For as, so long as we liue, they set forth vnto vs the mercy of God, and doe also commend the same, and doe strive all that they can, to keepe vs from meditating of his iustice and iudgements: euen so, now on the contrary part, they exenuate, and make his mercy insufficient, and doe set before our eyes the greatnesse and severity of the Lords iustice.

16 When the sinner will beginne to tremble,

tremble, and fall into desperation, and will begin to reason thus with himselfe? If God for the sinnes of others, spared not his only Son, will he spare me which am guilty of so many sinnes? If this be done in the green tree, what shall befall that which is seare & drie? If the Prophets, if the Apostles, if the Martyrs, after they liued godly so many yeares, entered not into the kingdome of heauen without tribulations, what other place can be left for me, but that of hell fire? which know no good that I haue done.

17 If the Scripture be true, which saith, Hee will render to euery man according to his workes: I which haue done so great wickednesse, what should I looke for but eternall torments? If the Apostle lie not (as indeede he doth not) when he saith, That which a man soweth, that shall hee reape; What shall hee reape but eternall death, which hath made so cursed sowing? If no polluted thing shal enter into the kingdome of God, how shall I, which am altogether filthy and vncleane, haue hope to make so happy and blessed an entrance?

18 When therefore all his sinnes which he committed with so great facility, when he liued, shall violently innade the sinfull man like an host of his enemies. When the
seare.

feare of punishment will open the eyes, which sleeping Security in sinne before, had shut: then ambition, pride, theft, murther, adulteries, fornications, gluttonies, drunkenness, lying, perurie, idle words, vnclean thoughts, and negligent slacknes in all good workes, will come to remembrance. And how heauy and grieuous will they then seeme to be, which now seeme so light, and are done with so much swætnes and pleasure! And how greatly will they then torment the mind of the sinner!

19 For, who is able to expresse that last agony wherein the Soule fighteth with sore and painefull sickness with the temptations of Diuels, with feare of the iudgement to come, and al this at one instant? Then cometh that last perturbation, the fayling of all the senses, as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth, the speech groweth hoarse, faint and hollow, the eyes sincke, the nose beginneth to be sharpe, the countenance wareth pale, the feete die, and the Arteries sendeth forth a cold sweat.

20 These things which appeare outwardly, are grieuous and full of horror: but they are, without al comparison, more grieuous and horrible which are felt inwardly.

For if they (as **S**aint Hierome writeth of blessed Hilarion) which haue many yeares serued God, doe feare at the time of their departure; what shall they doe which many yeares haue serued the deuill, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whether shall they goe? Whose helpe shall they craue? What counsell shall they take? If they looke v^pward, they shall see the dratwne sword of Gods iustice: if down^ward, they shall see a great gulfe gaping, and hell fire: if the time past, they shall see all things vanished away like a shadow: if the time to come, they shall behold the eternitie of wo^rldes, which shall last without end.

21 But how (I pray you) shall they be able to resist & abide the assaults of the deuils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this estate, will not be permitted them.

22 And that wee might vnderstand and know what manner of battell this is, and what manner of burthen to be bozne in this houre. Wee would the verity be other manner of persons then heretofore we haue been. All these thyngs faith teacheth, nature pro-
clai-

claimeth, experience testifieth, and it is euident to euery one of vs, that we shall come vnto that state, wherein we will desire with all our heart, that we had bridled our selues from all wickednesse, that we had exercised all the workes of vertue, that we had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present things onely: let vs wisely prouide for things to come, and so by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorowes, to vs shall be the beginning of ioy and felicity.

23 Thus farre wee haue shewed what may befall a man at the point of death, vntil the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carcasse, without life, without sense, without strength, and so fearefull to looke vpon, that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) then the body of a horse, or a dog which lyeth dead in the fields, and al that passe by stop their noses, & make hast away, that they be not annoied with the

sight and stinke thereof. Such is mans body now become: yea, and though it were the body of a Monarch, Emperour, or a King. Where is now that Maiesty, that excellencie, that authority which he had aforesaid, when all men trembled to behold it, & might not come in presence thereof without all reuerence and obeysance? where are all those things become? were they a dreame, or a shadow?

24 After those things the funerall is prepared, the which is all that men can carry with them, of all their riches and kingdoms: & this also they should not haue, if in their life time they did not appoynt it for their dignity and honour. For the Prophet Dauid saith truly: Be not thou afraid, though one be made rich, or if the glory of his house be increased; for hee shall carry nothing away with him when he dieth, neither shall his pompe follow him.

25 Where now a pit is digged, seauen or eight foot long, as if it should serue for Alexander the great, whom the world could not containe, and therein the dead carcassee is contented to dwell alone continually: the which so soone as it is come, the wormes do welcome, and the bones of other dead men are constrained to giue place.

26 In this house of perpetuall obliuion and silence, the carckasse being wound in a shate, and bound hand and fote, is shut vp, though it need not to haue so great labour bestowed vpon it: for it would not run away out of that prison, though the hands and fete were loose.

27 And now, if we doe but consider a little of the Tombes & Sepulchres of Princes and Noble men, whose glory and Paiesitie we haue seene when they liued here on earth, and doe behold the horrible formes and shapes which they now haue: Shall we not cry out as men amazed; Is this that glory? Is this that highnes and excellency? Whether now are the degrees of their waiting seruants gone? where are their ornaments & Jewels? Where is their pompe, their delicacy & nicenes? Al these things are vanished away like the smoake, & there is now nothing left but dust, horroz, & stincke.

28 But now, leauing the body in the graue, let vs consider how the soule entereth into the new world. Therefore so soone as the soule of the sinner is dissolued from the flesh, it beginneth to passe through a region vnknowne, where there are new inhabitants, & a new manner of thing. What then shall the miserable & sinfull Pilgrime doe,

doe, when he shall see himselfe alone in such an vnknowne Region, full of horrors: How, and by what meanes shall hee defend himselfe from these most fierce theeuers, & horrible monsters, which in those vast desarts doe assaile passengers? This verily is a fearefull iourney.

29 And yet the iudgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the severity of the Iudgement, the diligence of Inquisition, & the multitude of witnesses?

30 In this Iudgement, teares will not preuaile; prayers will not be heard; promises will not be admitted, repentance will be too late: & as for riches, honorable titles, Scepters, and Diadems, these will profite much lesse: And the inquisition shal be so curious & diligent, that not one light thought, nor one idle word (not repented of in thy life past) shal be forgottē. For truth it selfe hath said, not in iest, but in earnest, Of euery idle word which men haue spoken, they shal giue an account in the day of Iudgement.

31 O how many which now sinne with great delight, yea, even with greedinesse (as if we serued a God of Wnd, or of Stone, which saeth nothing, or can doe nothing) wil
be

be then astonished, ashamed, & silent! Then shall the dayes of thy mirth be ended, and thou shalt be ouerwhelmed with euerlasting darkenesse; and in stead of thy pleasures, thou shalt haue euerlasting torments.

When Jeremy had remembred all the calamities & sins of the Iewes, at the last he imputed all to this: She remembred not her end, *Lamen. 1. 9.* So, If I may indge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignitie, why conetous persons care for nothing but their golde gaine, why voluptuous Epicures care for nothing but their pleasure, why y^e Pastor careth not for his flocke, nor the people for their Pastor, I may say with Jeremy, They remebred not their end. When Salomon had spoken of all the vanities of men, at last he opposed this *Memorandum*, as a counterpoize against them all, Reméber that for all these things, thou shalt come to iudgement: As if hee should haue said, men would neuer speak as they speake, thinke as they thinke, nor do as they doe, if they were perswaded, that these thoughts, words and dedes, should come to iudgement. What if we had dyed in the dayes of our ignorance, like Iudas that hanged himselfe befoze he could see the Passion,

Resur.

Resurrection, or ascention of Christ Jesus: we should haue numbred our daies, and our sinnes too: but alas, how many dayes haue we spent, & yet neuer thought why any day was giuen vs: But-as the old yeare went, and a new came, so we thought that a new would follow that: and so we thinke that another will follow this: and God knoweth how soon we shall be deceiued: for so they thought too, that are now in their Graues. O deare Bretheren, this is not to number our dayes, but to prouoke God to shorten our dayes. I that write this, thou y readest this, and al you that heare this, which of vs haue not liued twenty yeares, yea, & some thirty or forty, & happily some many moze, & yet wee haue neuer applyed our hearts aright vnto wisedomie: O, if we had learned but euery yeare one vertue since we were bozne, we might by this time haue been like Saints among men, whereas, if God at this present time should call vs to iudgement, it would appeare, that we had applyed our hearts, our minds, our hands, our sexe, our tongues, yea, & our whole bodies, to riches, and pleasures, to lying & deceiuing, to swearing and forswearing, yea, & to all kind of sin and wickednesse: but to true vertue & wisedomie, we haue not applyed our hearts,

God

God of his mercy giue vs grace to see our
 former sins, truly to repent vs of them, &
 to amend our liues hèreafter, that we may
 liue with him for euer. Surely, if man could
 perswade himselfe y^t this were his last day
 as it may be, if God so please, he would not
 deferre his repentance vntill to morrow. If
 he could thinke that this is his last meat y^t
 euer he shall eate, he would not surfet: if he
 could beleue that the words which he doth
 speake to day, should be the last words that
 euer he would speake, he would not offend
 with his tongue in lying, swearing, & blas-
 pheming. If I could be perswaded that this
 were the last lesson, the last admonition, or
 the last Sermon that euer God would affoord
 him, to cal him to repentance, he would read
 it, or heare it with moze diligence then euer
 he hath done before. ¶ I beseech you reme-
 ber your selues, while it is to day, least you
 repent your selues when it is too late: of all
 we that be here, which of vs can assure our
 selues of life till to morrow? ¶ What if
 we should liue three, foure, or five yeares, or
 what if twenty yeares, who would not liue
 like a Christian twenty yeares, to liue in
 Heauen with Christ eternally? Wee can
 be content to serue seauen yéeres Apprentise,
 with great labour & toyle, to be instructed in

in some Trade, that we may liue the more easily the rest of our dayes, and we must labour notwithstanding afterwards; and can we not be content to labour in the things of God a little while, that we may rest from our labour euer after? Christ said to his Disciples when he found them sleeping, Could you not watch one houre? So I say vnto you, and to my selfe, Can we not pray? can we not fast? can we not suffer a little while? Hee which is tyred can tranell a little farther, one step more to saue his life: and therefore God would not haue men know when they shal die, because they should make ready at all times, hauing no more certaintie of one houre, then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would bee an Advocate before he be a Iudge: for no man knoweth so well what is necessary for vs against that day, as he that shal be the iudge of our cause. We therefore cryeth thus vnto vs; Walke while ye haue the light, least the darkenesse come vpon you. Take heede, watch and pray, for ye know not when the time is. Be ye like men waiting the coming of their Lord, &c.

33 They that thus watch and wait, are sure

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sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happy dissolution, the Scriptures thus record: I am now ready to be offered, and the time of my departure, or dissoluing, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for me the Crowne of righteousness, &c. 2. *Tim.* 4. 6. 7, 8.

As the Hart brayeth for the Riuers of waters: so panteth my soule after thee O God. My soule thirsteth for God, euen for the liuing God: when shall I come to appeare before the presence of my God? *Psal.* 42. 1.

The righteous shall liue for euer: their reward also is with the Lord, & the most high doth care for them. Therefore shall they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shal he couer them, and with his arme shall he defend them. *Wisdom.* chap. 5. 26.

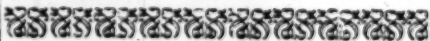
Bring my soule out of prison, that I may prayse thy name. *Psal.* 142. 7.

I desire to be loosed, & to be with Christ, which is best of all. *Phil.* 1. 13.

For we know, that if our earthly house of this Tabernacle be destroyed, wee haue a building giuen of God; that is, a house not made

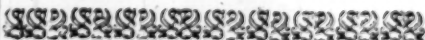
made with hands, but eternall in the Hea-
uens. 2. Cor. 5. 1.

Let these things be often times thy medi-
tation & study: that so despising the things
of this transitory life, and passing thy steps
in the pathway to felicity, thou maist at the
last obtaine the reward which our Sauour
Christ hath promised, Come yee blessed of
my Father, &c. Which Lord for thy mercy
sake grant vs. Amen.



CHAP. III.

Concerning the generall day
of Doome.



Erasmuch, as The feare of the
Lord is the beginuing of wise-
dome, and all for the most part
are restrained from sinne and
wickednesse, by the feare of punish-
ment and paines, and are brought to a
good minde and purpose; the which ex-
clude his feare out of their hearts, doe
shut vp against themselves the true and
wholesome repentance. For as the Scrip-
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ture testifieth, the feare of y^e Lord erpellet h sinne, and hee which is without feare, can not be iustified. The which St. Augustine by a very proper similitude setteth forth; If there be no feare, there is no entrance for loue : euen as we see when a man soweth, the threed is brought in with a neede, the neede first entreteth, but except the neede go out also, the threed followeth not : euen so, feare first possesseth the mind, but feare remaineth not there alone, because it therefore entred to bring in loue. Therefore to awake vs sleeping in sinnes, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospell threaten vnder darknesse, gnashing of teeth, euerlasting fire, & other torments of hell: that at the least we might be idle our mindes, our eyes, and our hands, from sinne and wickednesse.

2 This feare is not only profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearefull and so grievous, we scarcely forsake our sins : what would we doe if God did not threaten at all : therefore I hold this, that the feare of the Lord is as it were, the Parent and keeper of righteousness, temperance, loue, and of all vertues.

C

3 But

3 But there is nothing that doth moze worke this feare in vs, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, & their matters determined. Insomuch that S. Augustine affirmeth, If Christian men should heare no other Gospell, then that wherein the general iudgement is set forth, that one might suffice both to reuoke sinfull men from their wickednesse; and also being reuoked, to containe them in their duty.

4 Wherefore, in this Chapter, we will handle two notable points concerning the iudgement to come. The first shall be concerning the greatnesse and horrour of that day: and the fearefull signes that shall goe before the same. The second, shall bee concerning the raising vp of the dead bodies, & the comming of the Iudge.

5 The greatnesse and horrour of the last day may be knowne hereby, that it is called in holy Scripture a great day, and the day of the Lord. And shal it not indeed be a very great day, which shall comprehend all the dayes of al ages, as well those that are past, as those that are to come? For, in that day men shall render an account of all the dayes that are past. In that day, God will poure out that infinite treasure of his wrath and
indig.

indignation which he hath heaped vp in the space of all the worldes that are past. In that day the motions of the Heauens shall cease, the course of the Starrs, the reuolution of yeares, the vicissitude or returne of months and dayes, the decay of mortall things, all the cogitations of men, all their studies, all their arts, all their disciplines, all their affaires shall rest in eternall silence.

6 Also in that day, it shall be decreed by the sentence and irreuocable constitution of the most high and eternall iudge, what state and condition euery one of vs shall haue, & retaine in all eternity of worldes.

7 And not without cause, the holy Scriptures haue called it the day of the Lord: for as al the daies of men going before, are called their daies, because men watch in them, and doe whatsoeuer they will, and God beareth, suffereth, endureth, expecteth, and after a sort sleepeth, and resteth in them: euen so then the day of the Lord shall shine, wherein he shall continually waken, and shall doe whatsoeuer he will, and we (whether we will or no) must suffer and indure.

8 Thou now dost adde sin vnto sins, & ceaseest not to offend God dayly; and God is silent at all these things. And why so: because this day is thy day: but the day shall

come, beleue me, the day of the Lord shal come, which shal bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue been done vnto him.

9 Thus wee see, that all Eternity comprehendeth two dayes onely: The one of man; the other, of God. In the one, men shall watch, and God shall sleepe: In the other, men shall sleepe, and God shall watch.

10 How horrible this day shall bee, wee cannot plainely vnderstand, & yet wee may guesse at it by the present calamities: for then the host of all punishments with their confederate battell of al offences, shal assaile vs with maine force.

11 But as in the wars of men, befor the last & generall battell, there are many excursions, and short skirmishes: euen so befor that great and most fearefull conflict which shall bee in the day of the Lord, God is wont with his seuerall bands to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while floods of waters, and another while drought (as it were his horsemen to invade vs) who, when they haue dammished vs, retire, & abide in their tents.

At

If theresoꝛt, we so greatly feare pestilence, warre, famine, earthquakes, and such like, when as they are but the beginning of sorowes and short excursions: what I pray you, will we doe, when the last and general conflict shall come? at what time all tribulations, extremities, calamities, and miseries shall all fight against vs?

12 And if we doe yet moze fully desire to know the greatnesse and horroꝛ of that last day, let vs consider those signes which shall a little while come befoze that day. Theresoꝛe befoze the comming of that great day, heauen and earth, & all the Elements shall giue signes. Foꝛ there shal be signes in the Sun, in the Moone, and in the Stars, & vpon the earth, trouble among the Nations with perplexitie: the Sea and waters shall roare, and mens hearts shall faile them soꝛ looking after those things which shall come vpon the woꝛld.

13 Foꝛ, as man (which is a little woꝛld) when he draweth neere to his end, the humoꝛs in him, as certaine elements are troubled, and his eyes, which are the Sun and Moone, are obscured and lose their light, and the rest of the senses, as the lesser starrs, doe by little & little fall and faile, and his minde & reason (as the power of heauen is moued

from his seat) wandereth and erreth, euen so in the dissolution and fall of this whole frame, which is called the great world, the Sun shall be turned into darkenesse, & the Moon into blood, and the Starres shall fall from heauen, the ayre shall be full of whirlwinds, stormes, coruscations, flashing meteors, and Thunders: the earth with feare full tremblings, and swallowing Gulfs: the floods of the Sea shall swell so high, as if they would ouer-flow the whole World: and the roaring & raging noise of the fretting billowes & tossing waues, shall greatly terrifie. Men therefore shall wither & waxe pale with feare and horrour, and trembling shall bere them more and more; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14. When a tempest ariseth at the Sea, and the boystrous waues begin toASSEsse and beat the Ship, and the men which are in the same, doe behold the horrible lightnings, & fiery flashings in the aire, and the furious winds also making the sea to swell & rage in such wise, that now they see themselves tossed aloft, & then anone carried downe into the deep: they begin presently to cry, to feare, to tremble, to call for mercy, to multiply

multiply their prayers, to craue time of repentance, to commend their Saluation to Almighty God: and to be short, they begin to think of the amendmēt of their manners and to haue better purposes. Then thinke with thy selfe, what manner of minde men will haue when they shal see Heauen & earth and all the Elements to haue their peculiar and proper tempests; when the Sunne shal strike a horrour into mens hearts with his fearefull darkenes, & the Moone being turned into blood, shal terrifie them that behold it, & the Starres with their fals shal threaten, (for they shal fall so thicke, that the Firmament shal seeme to be quite without light) & the aire with continuall fiery Meteors shal seeme to burne, the Sea shal swell exceedingly, and the most high mountaines being shaken with earth-quakes, shal fall with exceeding great noyse.

I 5 Who then will take pleasure to eate? who will take delight in drinke? who will then haue any desire to sleepe? nay, who dare once then slumber, or take the least rest amidst so many tempests and stormes? O miserable and vnhappy sinners, ouer whose heads all these signes doe hang, & doe foreshew vnto the extreame calamitie! O happy men, yea thrice, foure times, ten times,

yea, a thousand times happy & blessed, whose conscience in that time will make them merry and glad!

16 Thus farre wee haue considered the greatnesse of the last day, & the signes going before the same: now let vs call to mind certaine things concerning the resurrection of the dead, and the comming of the Iudge.

17 Therefore after those signes and wonders which shall goe before the day of the Lord, an Archangell shall come downe from Heauen, and with the fearefull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet, which *Hierome* thought that hee ever heard sounding in his eares, whatsoeuer hee were doing, and not without cause: for who can appeale from this citation? who can refuse this iudgement? who can pretend sicknesse, businesse, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoyles in a moment, which he hath taken away from the world: and hee shall be sent away into everlasting banishment beyond all lands, Seas, and beyond the world, & the borders of all living things. For as *S. Iohn* sheweth in his Revelation, then shall the Sea yeld vp her
dead

dead which it hath swallowed, and death & hell shall doe the like.

19 What a sight shall there be then, when Sea and Land shall bring forth in all places so many bodies, so unlike one to the other, so different, and so vnequall: And when as at one and the selfe same place, so many Armies shall come together from all parts of the world: In that place *Adam* (the Father of the Nations of the earth) shall see all his posterity come together, and shall maruell. There we shall see *Xerxes*, *Darius*, *Alexander*, *Cesar*, and other Monarches of the world: but yet hauing other formes, other manners, and other mindes, then they had when they liued here. For at the sound of the Trumpet, Kings, and Nations, and all the world shall tremble, they shall strike their breasts, and morie.

20 Moreouer, although al men shall be restored vnto life: yet neuerthelesse, there shall bee great difference betwene those bodies which shall be restored to holy men, & those which the wicked and vngodly shall receiue. For they shall be more shining then the Sun, and shall bee beautified with vspeakeable brightnesse: but the others, most soule and vgly, and more terrible then death it selfe.

21 What pleasure I pray you shall the blessed

blessed Soules haue when they shall be ioy-
 ned againe to their bodies, as to their most
 sweet Brethren, after so long banishment, ne-
 uer to feare any more a separation: What,
 I beseech you, shall flesh feele, when it shall
 be raised from, dust and shall see an vnwon-
 ted light: And when the Soule shall come
 vnto it, & say, God saue thee my Sister, and
 most sweet Spouse, the winter is now gone,
 the storme is past: arise my Beloued, and
 come, the Lord hath fulfilled our desire:
 thou hast bene the companion of my trauels
 and labors, thou hast for the Lords sake, suf-
 fered with me persecutions & iniuries, thou
 hast been with me in watchings, in fastings
 and vnder the crosse of repentance, thou hast
 liued with a temperate & spare diet to feed y
 poore, thou hast not exceeded in apparrell, y
 thou mightest cloath y naked: equity there-
 fore and reason requireth, that the things
 which thou hast sowne with mee in teares,
 thou shouldest also reape with mee in ioy:
 and that seeing thou hast bene a companion
 with me in my labors, thou shouldest also be
 partaker with me of my pleasures, riches,
 and glory: Then shall the Soule sweetly im-
 brace the body, & the body ioyfully kisse the
 Soule, & they shall be ioyned together with
 most happy & indissoluble knots. And then
 with

with how great ioy and gladnesse shall they dwell together in one? For from thence, forth appetite shall not contend with will: nor sense with reason: but being ioyned together in one, with the league of amitie, peace and concord, they shall enioy the delights and ioyes of heauen euerlastingly.

22 And contrariwise, with what anguish shall the Soule of the sinner be tormented, when the soule, ill-fauoured, deformed, and fearefull body is offered vnto him? With what words thinkest thou, will they salute one another? O unhappy body, will the Soule say! O the beginning and end of my calamities! thou hast brought me to these torments with thy inticements: and now I am come, not as it were into the house of rest, but as it were into a prison to be tormented. I am compelled to enter into thee again, against my will. Is this that flesh, for the which I haue committed so many fornications, so many wickednesses? for y^e which I haue so many times giue my self to gluttony & carnall pleasures? Is this that face which with so great care I haue kept from sunburning? O unhappy pallace, for thy sake I haue wearied my selfe by land & by seas, O unfortunate belly, how became I such a soule that I should worship thee for God? haue I
lost

lost the Kingdome of heauen, for this most abiect body, for this most soule sinke of all filthinesse, and haue purchased to my selfe euerlasting torments: O ye furies, O ye spirits of hell, why doe you stay? why teare ye me not in peeces? why doe ye not bring me to nothing? These and such like words shall the soule utter against the flesh with exceeding rage & hatred: the which notwithstanding it loued so well when it was here vpon earth, that it worshipped the same for a Lady and a God: and to fulfill the lusts thereof, it feared not to violate and breake the law and commandements of God.

23 And when all are risen againe, and are gathered together into the places which God hath appoynted for his iudgemēt; then shall hee appeare in the clouds of Heauen, with powler and great Maiesty, whom God hath appoynted to be y^e Iudge of the quicke and dead. And he shall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24 The feare which shall come by reason of that Maiesty, shall be so great, that the Prophet *Isaias* saith, They shal goe into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maiestie, when he shal arise

to

Apoc. 10.

to destroy the earth. And the Apostle Saint *Iohn* addeth, I saw a great white Throne, & one that sat on it, from whose face fled away both the earth and heaven. For as when the flood of the Ocean swelleth, they are wont to tremble which dwell upon the shore, and yet can take no harm: even so, when the Lord beginneth to poure forth his wrath & indignation upon wicked men; the Saints also, and the Angels, and men which are in no perill, shall after a sort tremble & feare. If therefore the iust shall feare, and the pillars of heaven shall shake, what shall the wicked and the vngodly doe?

25 And in very deed, so soone as the Lord shall appeare, there shall be heard immediately a great cry & howling among the nations, for then (as the Lord himselfe saith) shall all the kindreds of the earth mourne, and they shall see him whom they pierced, and they shall lament for him, as one mourneth for his Sonne, and be sorry for him, as one is sorry for his first borne. O how many causes of weeping and howling, shall miserable and vnhappy men then haue? They shall weep, because they shall see that their euils and miseries are past all remedy. They shall weep, because they shall see that their repentance is too late, & vnp:ofitable. They shall

Mar. 14.
Apoc. 1.
Zach. 12.

shall weepe because they cannot appeale fro Gods sentence ; neither can flie the iudgement at hand : and it shall seeme a thing intolerable to be at the iudgement, & to heare the sentence of euerlasting condemnation. They shall weepe, because when they liued here on earth, they despised those which sozwarned them. They shall weepe, because the pleasures which are gone as a shadow, haue brought vpon them endlesse sorowes & tozments. To be brieft (as men beset on euery side, & brought into ineuitable straights, destitute of all counsell and hope) they shall weepe, because they shal see that they cannot preuaile any thing at all, neither with weeping, nor yet with scratching, and tearing of themselves.

26 Neither will the Iudge be moued by any meanes with these cryes & sorowes, but will rather separate the weepers from those that reioyce: that is to say, the wicked from the godly, euen as a Shepheard diuiddeth the Sheepe from the Goates, and shall set the godly on his right hand, & the wicked on his left.

27 And then he will beginne to discusse the cause of euery one, and he will not forget any one offence. For we shall see all things registred in perfect booke, by which booke

bookes all men shall be iudged. I saw (sayd S. Iohn) the dead both great & small, stand before God, and the bookes were opened, & another booke was opened, which is the booke of Life, and the dead were iudged of those things which were writē in the books according to their workes. So that, all our workes are witten in those everlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednes is witten in Gods booke.

28 And not onely Church-robbings, and Sacriledges, Patricides, Perjuries, and such like faults, but also impure thoughts & idle words, the neglecting of good workes, or the same done to no good end, shall bee brought vnto iudgement. For, so great is the excellency and estimation of Christian integrity, and purity, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great loosenesse, so great carelesnesse, so great sloathfulness, and such securitie? Doe wee not flatter our selues, when so great iudgement hangeth ouer our heads? Holy was the Prophet David, a man after Gods owne heart, and yet he so feares this iudge,

iudgement, that he sayd: Enter not into iudgement with thy seruant O Lord, for no man liuing shall be iustified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my ielfe, and yet hereby I am not iustified, it is the Lord that iudgeth me: as if he should say, therefore I dare not pronounce my selfe iust, because hee that iudgeth me, is the Lord. For, such are the eyes of the Lord y the stars are not cleane in his sight: and many times his eyes do behold wickednesse, where we see nothing but holinesse. Holy also was the friend of God Iob, and yet he sayd, What shall I do when God ariseth to iudgement? and when he maketh inquisition, what answer shall I giue him? Why doth this man of God, so commended of Gods owne mouth, who was so iust and simple, that hee could say without lying, I was an eye to the blind, and a foot to the lame: and againe, My heart doth not reprove me in all my life: why (I say) is a man of such singular innocency, so afraid of Gods iudgement? Namely, because hee knoweth that God hath no eyes of flesh, and that hee iudgeth farre otherwise then Men doe.

30 Moreover, when all mens causes are diligently discussed & examined, the Iudge will

will pronounce against the wicked, the irrevocable sentence of eternal damnation: Depart from me ye cursed into everlasting fire, which is prepared for the Devill and his angels: A bitter word, which will make the eares of them that heare it, to tingle! A sentence intollerable, which depriveth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the fig-tree, and immediately, not only the leaves, but also the body and roote were wholly withered: even so, that fearefull curse of the last day, shall be no lesse effectuell. For on whomsoever it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall never more be able to doe, to speake, thinke, or to hope for any good thing.

31 Then therefore the wicked being stricken with this thundering Sentence, will lift up their mouthes towards Heaven, and spue forth their shamefull blasphemies against God the Judge: they will curse the day and the houre wherein they were bozne, and their Parents which begate them, and the wombes which bare them, the ayre which gaue them breath, & the earth which hath bozne them: but they shall not be suffered any long time to speake

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the

these things against the Judge.

32 For suddenly the Spirit of the Lord shall ouerwhelme them, & shall with great violence cast them down headlong into the deepe, as in Saint *Iohns* Reuelation appeareth in these words. Then a mighty Angell took vp a stone, like a great Mil-stone, & cast it into the sea, saying, with such violence shal the City of *Babylon* be cast down, & be found no more, And againe, whosoever was not found written in the booke of life, was cast into the lake of fire. And this deepe shal be shut vp with gates of brasse, & with iron barres which cannot bee broken with any force, nor cut in sunder with any Arts, and there they shal drinke of the cup of the Lords wrath, and the smoake of their torments shal ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of everlasting glozy) shal haue in their mouthes the praises of the L D K D, and giuing of thanks, and shall with singing, and with mirth extoll the Name of their L D K D & God, with whom they shall raigne without end.

34 But although we heare of these things often: yet neuerthelesse, we are not awaked

awaked from the sleepe of sin, before we bee
 ouerwhelmed with the right of death, & of
 darkenesse. Why doe we, w^hich haue this
 time, now looke for another time, w^hich per-
 aduenture wee shall neuer haue? Now is
 the accepted time, now is the day of salua-
 tion. There is nothing more profitable for
 a man, then to know his time: and therefore
 in our worldly businesse wee obserue times
 and seasons, as a conuenient time to eare, a
 fit time to sow, to plant, and such like. Wea,
 the brute Beast. by the instinct of Nature,
 can make choyse of his time for benefite.
 The Swallow, when winter approacheth,
 prepareth himselfe to take his flight into a
 warmer Countrey. The Bee, and the Ant
 in the time of Summer, prepare their sode
 against the Winter. And the Prophet Iere-
 my saith, that the Storke knoweth his ap-
 poynted time. If brute Beasts deuoyde of
 reason, haue this foresight, to make choyse of
 time for their good; and if man himselfe in
 a worldly regard, can make choyse of a fit
 and due time to get earthly and transitory
 things; how much more prouident ought he
 to be for heauenly things, that to attaine
 these, hee lose not his fittest time to attaine
 saluation?

35 The old world that liued in the daies

of Noah, knew not their time, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their time, and that brought fire & brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether vnready) were shut out of the Lords ioy.

Rom. 13.

11.

1 Thes. 5.

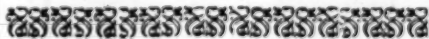
Let vs then know the season, how it is time now that we should awake out of sleepe. Let vs watch and be sober: for they that sleepe, sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, bee sober least the darkenesse come vpon vs, wherein we can neither walke nor worke.

Let vs alwaies haue before our eyes that day time, wherein we shall appeare before God and his Angels, and before the whole world, to answer our cause: and either to receiue a crowne of glory, or else perpetual shame and confusion.

Let vs know, that wee haue here a very short time limited vnto vs: wherein wee must so indeauour our selues, that for short & transitory things, we lose not that which is eternall.

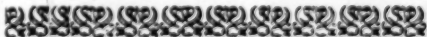
If wee haue this consideration of that great

great day of the Lord, we shall not onely be the more secure in death, but also be the better prepared to meete with our Lord and Saviour, when hee shall come to Iudgement.



CHAP. IIII.

Concerning Hell, and the torments thereof.



Here is nothing that the Diuell laboureth more, then to perswade men that there is no hell; that so the more easily hee may leade them thither, as it were blind-fold (by the way of sinnes) while they haue no feare of any punishment: euen as thieues are to be led with a baile before their faces, when they are going to the Gallowes; and as Ezechias was serued, whose eyes Nebuchad-nezzar commanded to be put out, when hee was carried away captiue into Babylon.

2 But it may bee shewed by many reasons

sons and authorities, that there is a Hell. For as a Princely Magnificence requireth, that a King haue a beautiful Palace, for to entertaine the best sort of men, & a Prison for the worst: euen so, the King of Kings, & Lord of all Glorv and Principallities, hath a Pallace, wherein there are many Mansions, (as our Sauour Christ in y^e Gospell testifieth) which is the Kingdome of Heauen: & hee hath also a darke Prison or Dungeon, which is Hell.

3 The Law of Nations requireth, that malefactorz for their offences, be drin^e into erile for euer: euen so, God doth banish frō his presence the impenitent sinners into hel. For it is said of *Dines*, that he dyed, and was carried into hell. And y^e Prophet saith, Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pompe, & he that reioyceth among them, shal descend into it. And *Saint Iohn* saith: that the fearefull and vnbeleeuing, the Murtherers, the Whoremongers, Sorcerers, and Idolaters, and all lyars, shal haue their part in the Lake which burneth with fire and Brimstone: which is the second death. And Christ Iesus saith, Feare him, which hath power to cast body and soule into Hell.

4 But

Luke 21.

Esa 5.

Apoc. 21.

4 But for asmuch as God hath not made Death, nor the Kingdom of Hell vpo earth, we must vnderstand, that the principall procurer of this Hell, is Sathan the Prince of darkenesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone, and more excellent then all the Angels of heauen in resplendent brightnes) through his pride against G D D, lost his light, glory, and beauty, & as hee was worthy, became a foule fiend, dejected from heauen into this Elementall world, lower then all the Spheares, into the Fire, Ayre, Earth, and Water.

Wisd. 1.

I saw (saith S. Iohn) a starre fall from Heauen to the earth, and to him was giuen the Key of the bottomlesse pit. Farther, he saith, There was a battel in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels, but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old Serpent, called the Deuill and Sathan, was cast out, which deceiued al the world, he was cast euen into the earth, and his Angels were cast out with him.

Apoc. 9.1.

Chap. 12.

And being thus dejected, he now neuer ceaseth compassing the whole earth: but in this circuit seeketh Like a roaring Lyon, whom

Iob. 1.

1. Pet. 5.
Luke 22.
Apoc. 11.

he may deuoure. For the which cause Saint *John* pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea, for the deuil is come down vnto you, which hath great wrath, knowing that he hath but a short time.

6 For albeit the world seemeth to be the Parert, the bringer forth, and nourisher of bodies: yet is it the prison of Spirits, the exile of Soules, and a place of all wretchednesse and paines. For, as the World is a place of sinne and transgression, a Station of Pilgrimage, and of woe, a habitation of wayling, and of teares, of travell, and of wearinesse, of fearefulnesse, & of shame, of mourning, and of changing, of passing, and of corruption, of insolence, & of perturbation, of violence and oppression, of deceit, and of guile; and finally, the lay-stall of all wickednesse and abomination: so also, by Gods Justice it is appointed the place and pit of punishment, & euerlasting torment, where in the euill Angels that rebelled with *Lucifer*, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

Ephes. 1.

7 And albeit the Apostle calleth *Sathan* a Prince that ruleth in the ayre, yet is that rule so slaue-like, and his power so weakened by

by the Almighty, that when the Lord intended to punish the Sonnes of *Adam*, and to strike the earth with Tempests of lightning and thunder, he thereby also beateth *Sathan*, and the whole rabble of his hellish fiends, that in their fury and rage, there with they terrifie men by ugly shapes, and apparitions, and by Gods permission (to murder man and beast) sometimes doe overthrow buildings, and doe fire and consume houses, leauing a most noysome and horrible stinke behind them of the hellish place from whence they come. For it is not the Deuill, but the glorious God that maketh the thunder: and as testifieth *Syrach*, It is the sound of the Lords thunder that beateth the earth.

8 Thus by Gods iust iudgement he rangeth like a runnagate in the Sphere of his hell, vntil the day of doome, for which season he is let loose: and yet with such prohibition and restraint, that in his malice he can proceed no farther then shall seeme fit to the mighty Iehoua his Creator: and then hee shall receiue that punishment wherof *S. Iude* speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes, vnto the iungement
of

Iob 1.

Psal. 29.
Eccle. 43.

2. Pet. 3.

Rom. 8.

1. Cor. 7.

Exod. 10.

of the great day: At which time there shall be a new heauen, & a new earth, wherein shall dwell nothing but righteousnesse, when they are refined with the fire of Gods iustice, & then al the creatures of these new heauens, and new earth, shall be made perfect. For which perfectnesse, & restauration every creature waiteth, being now subiect to vainty: for the which they grone, that they may be deliuered from the bondage of corruption, into the glorious liberty of the sons of God. For albeit the fashions & forme of this world goeth away, (as saith the Apostle) yet their substance shall remaine, whether of the heauens themselves, or of the elements, or of men, all which shall abide for ever.

9 At this time of restauration, when all things shall become new, & when the dead are raised vp againe to life in their corporall bodies, then shall be prepared an out-set habitation, which shall be a Chaos full of confusion, deuoid of the first most excellent thing that God made, light: and in stead thereof replenished with darknesse, a thousand times worse then the palpable darkenes of Egypts plague, wherein the burning & intollerable tormenting fire giueth no light, & where the freezing cold which causeth gnashing of teeth mittigateth nothing at all the burning heat.

10 The Holy Scripture, to inable the weake capacitie of man, to comprehend and vnderstand the exceeding horror, and most fearefull torment of this place, calls it a Bottomlesse pit, *Tophet*, a dungeon, deepe & large; the burning whereof, is fire and brimstone. The Lake of the second death, which burneth with fire and brimstone. And in regard of the howling, roaring, and screeching in that place, it is compared to the valley of Hynnon, nere Hierusalem, where the idolatrous people, at the sacrificing of their Children to the Idoll Moloch, made a confused noyse of crying and howling, together with singing and sounding of Instruments, that the pittisfull screeching of the Children tormented in that deuillish sacrifice, might not be heard. And for this cause Christ calleth Hell, *Gehennon*; which the Prophet Dauid calleth the nethermost Hell.

Reue. 10.

11 And albeit to men that measure all things by Philosophy, and humane reason, it may seeme absurd that Fire should afflict the soules of the reprobate departed, & the damned Spirits in Hell, for so much as the Agent is ever reputed more noble then the Patient: but no corporall body is more noble then the Spirit: and according to the minde of the Philosopher, in his Booke of Generation:

Luke 16.

Generation: Those things onely are agent and patient in themselves, which communicate in the same manner: Yet in this poynt, as also in many other things which leane onely on Faith, and not on humane reason, we must beleue it, because the word of God so deliuereth it. For the soule of Diues in Hell, cryeth, and shall cry for euer; I am tormented in this flame. Which is no Parable, but really acted.

This then is no imaginary fire, but a true corporall fire, working really vpon body & soule: on the soule, before the day of iudgement, & on both together in higher degree of torment after the day of Dōme: not by a proper vertue and naturall action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

12 But is this place of Hell so to be beholde onely by Faith, that humane reason cannot conceiue it to be such, as it is deliuered to be in the word of God? Yea, verily; and for this cause the conceit of Poets was not altogether idle, and deuoid of reason, in saying, that *Saturnus* diuiding his kingdome among his sons, gaue the west part toward the lower Sea, to *Pluto* his yongest sonne:
the

the East part of *Iupiter*: and the Islands to *Neptune* of the Sea. And hereupon they sained, that *Iupiter* was King and God of Heauen: *Pluto* of Hell: and *Neptune* of the Sea.

And to describe Hell, they could not be thincke the of a more fit place in the earth. to make a resemblance thereof, then a certaine territozy in *Italy*, betwæne *Baia* and *Cuma*, where the *Cimmerij* inhabit: a place in very deed so inuironed with high Hilles, that the *Sunne* from the first rising to the setting thereof, neuer shineth there: by reason of which continuall darkenes, this *Prouerbe* is vsed;

Cimmerijs tenebris atrior.

More blacke then the darkenesse of *Cimmeria*. And here they place *Acherusia* a dark Dungeon, or way to Hell, out of which *Hercules* drew *Cerberus* the dogge of *Hell*. Thus these Poeticall Fictions (grounded vpon earthly darkenesse) represent and set before vs that inuisible darkenesse, which no man euer liuing on earth hath seene, nor tongue is able sufficiently to expresse.

13 Geographers. tell vs of the Mountaine *Etna* in *Cicilie*, at this day called *Giubello Monte*, on the too whereof is a barren ground mixt with *Ashes*, in the winter time covered

Plinie.

couered with Snow: the circuit of which Mountaine is twenty furlongs, & is incircled with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter, wherein be two great holes called *Crateres*, out of which do rise sometimes sundry great flames of fire, sometimes horrible smoake, sometimes are blown out burning stones in infinite numbers. Besides the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14. What else can these fearefull fiery flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine *Aetna* import, but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Rocks of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths Forge: one while the blowing of Bellows: another while the sound of hammers, beating on a Stethy or Anvile: the noyse of knives made sharpe on a whetstone: and the crackling of fire in a furnace and such like, very strang and admittable to heare.

15 Nauigatozs report, that there is a Sea in y^e voyage to the West Indies (called the *Burmdas*) which is a most hellish Sea for thunder, lightnings, & frozmes. Also they assure vs of an Island, which they call the Island of Devils: for y^e to such as approach nere the same, there doe not onely appeare fearefull sights of Devils, and euill spirits, but also mighty Tempests, with most terrible and continuall Thunder, & lightning: and the noyse of horrible cryes, with screeching, doth so affright and amaze those that come nere that place, that they are glad with all might and maine to flie and speed them thence with all possible hast they can.

16 Cosmographers also informe vs of a certaine wonderfull whire-pole in the frozen Sea, not far from the Land, towarde y^e Islande of the *Hibrides*: whereunto all the waues of y^e sea hane their course from far, which there conueying themselves into the secret receptacles of nature, are swallowed vp, as it were into a bottomlesse pit: and if any Ship chance to passe this way, it is puld and drawn with such violence of the waues, that est-stones without remedy, the force of the whirlepoole deuoureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes & workings,

workings, or else wil account them no better then fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with woeful experience they shall feele) that these & many moe wonderfull workes of God in earth, & his wonders in the deep (beside his counsels & ingements reuealed in his word) do assure those which feare God, that there is a Hell.

18 Who is so ignorant that hee doth not see and know, how in all things both naturall & supernaturall, there is an opposition and contrariety? And therefore also a God, and a Deuill, a Heauen, & a Hell. This Hell, in the day of doome (as touchin the paines and torments to be laid on the Deuill and his adherents) shall be therein so enlarged & redoubled, that the darkenes of Cimmeria, & all the darkenesse of the earth, beside the fier in the regio that compasseth the earth, the fierie flames, lightnings, thunder, and tempests, the smoake, terrible noyse & roaring in the Mountaine *Etna*, the fearefull visions nere the Island of Deuils, the chilling cold, & frozen Ice in *Frigida Zoon*, the in-draughts and swallowing Gulfes of waters, the whole barrennesse of the Earth, with all bitternesse, stinch, and whatsoeuer else may offend the senses of damned men.

(the

(the punishment of sinne) shall be gathered together into one Chaos of confusion, wher into Sathan with his Legions of damred Spirits, (which are now for a time let loose to remaine & conuerse in the fiery Region of the Ayre, in the hollow Caves and dungeons of the earth, and in the waters, and where it hath pleased God to appoynt them) shall be plunged for euer and euer.

19 Therefore let Hell be where it hath pleased God in his secret counsell to place it, to men unknowne: whether in the North, or in the South, vnder the frozen Zone, or vnder y^e burning Zone, or in a pit or a gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is, that Saint Gregory sayth, *The wicked shall bee cast into utter darkenes, that they may there gnash their teeth, which delighted here in nothing but gluttony.* For heate & burning, commonly make men to weep: and cold causeth men to beate and gnash their teeth. In Hell (saith he) there shall be cole intollerable, fire vnquenchable, the Worme immortall, stinke that cannot be indured, darkenes palpable, the horrible scourges of Demits, & the fearefull sight of Denils.

20 Thus much then wee learne hereby concerning Hell, that it is a most fearefull &

Greg. super illud
Mat.
Eijcietur in tenebras.

horrible place, into which the Soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the deuil and his Angels: euen as contrariwise, the Soules of Gods childzen which liue in his feare and in Christian obedience in this world, are carried vp into *Abrahams bos* some, as *Lazarus* was; and are in the hands of God, where no torment can come nere them. For, as *S. Gregory* saith, *Inasmuch as the wicked haue in this life, forsake their Creator both in body & mind, they shal in Hell fire be tormented both in body & minde together.* And now that wee hath hitherto spoken at large concerning Hell, it resteth that some what be declared, as touching the paines & torments that are now, and shall be for euer in the same: In the which albeit there is but one fire, yet (*S. Gregory* saith) *It doth not torment sinners after one manner.* For euery one shall be punished according to the qualitie and quantitie of his sinnes.

21 And in sin there are to be sene two turnings, namely, a turning away from the chiefe, & increat god or felicity, called *Summum bonum*, & a conuersation, or turning to the lesser & created god, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall

be

be found two sorowes: The one which shall arise of the losse of euerlasting blessednesse, and the other which shall arise of the paines and torments which shall bee brought vpon the body and Soule. Both which sorowes and torments, the Scholemen call the paine of losse, and the paine of sense.

22 What first of all we will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grieuous, which is comparable to the losse of felicity, for if to line in exile & banishment in a close prison from our deere friends in this world, it may seeme a punishment, how greatly will that seperation from God torment vs! whose only light is so great happines, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the Citty & company of Cittizens, and to dwell in certaine desert Islands,, among the Barbarians. Wherefore *Mercus Tullius*, when he was brought againe from banishment (as if hee had entred into a new world, & had gotten heauen for earth) said, as a man amazed, how beautifull is Italy! how faire are the regions thereof!

thereof! What goodly fields! What pleasant fruits! What famous Citties! How great humanity of Citizens! What an excellent Common-wealth! And so forth. How great griefe & sorrow then shall they see which are absent from the Pallace of Heauen? From the Common-weale of Saints? From those most happy Regions, where Peace, Charity, Tranquility, & Joy reigneth: where the voyce of prayse and reioycing, and continuall *Alleluiah* is sung? And finally, to bee absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shall be compelled to dwell for ever in most filthy prisons, and as it were, in a sincke of all filthinesse, where there shall be no order, but continuall horror: where there shall bee no voyce but of such as mourne, and blaspheme: where there shall be heard no sound, but of beating rods, and whips: and with a rabble of all sorts of Devils, both barbarous and cruell, and also in the company and fellowship of most wicked men?

24 When shall their eyes be opened, then shall the baile bee taken away from before their face, then shall they see with exceeding sorrow, that between the everlasting felicity & these fraile & transitozy things, there

is incomparable difference, when they shall behold most evidently. & they haue lost the ioyes not to be told, and permanet for euer, for shadowes and dreames.

25 There shall be so great sorrow, that although the damned doe know, that all access vnto everlasting blessednes is shut vp from them, and that there is a most great Chaos, & vniuersall confusion set betwene them and the place of the elect and blessed, yet being compells with a certaine naturall desire, they shall not restraîne themselves from these cries: Lord, Lord, open to vs: Lord, Lord, open to vs.

26 Well therefore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glozy in the Kingdome of Heauen, and to the hatred of Christ, when he shall say, I now you not: and to this reproach & checke, When I was hungry and thirsty, yee gaue mee no meate nor drinke, &c. For we shal more easily endure a thousand thunder-claps, then to haue his most meeke and louing countenance turned away from vs.

27 Moreover, the losse of this felicity, bringeth with it selfe the losse of all good things.

O Lord
open our
hearts, &
giue vs
grace to
seeke thee
while
thou art
to bee
found.

Mat. 25.

things. For, the eyes of the damned shall see no comely shape or forme: their eares shall heare no mannes of Harmony: their tast shall haue no sweet or sauory thing to delight it: their feeling shall haue no soft thing to serue it; & their smelling shall haue no fragrant saouours to refresh & comfort it. For they which shall be once shut out from the company of G D D, are at one instant drowned in the Ocean of all calamities and miseries, without hope of deliuerance. Let vs then deeply weigh & consider, how great a matter it is to lose Felicity.

28 Now let vs come to intreat of that torment, which is therefore called the paine of sense by y^e scholemen, because it is as well laid vpon the outward senses of the body, as vpon the inward faculties of the minde. And that wee may first deale with the torment of the inward sense, ye shall obserue, that there are foure faculties of the Soule, which shall be vered in hell with wonderful torments. The first, is that which the Grecians call Phantasia, and wee, Cogitation. The second, is The noie. The third, is Understanding. And the last, Will.

29 Cogitation therefore shal be most vehemently vered with the feeling of those torments into the which both the body and the

Cogitation.

the minde shall be cast. For, if now some great grieve doth so possesse our cogitation, that a man cannot, would he neuer so faine, but thinke of that grieve; what will the torments of hell doe in the minds of the damned: which shall be greater, without al comparison. Therefore cogitation shall increase their grieve and sorrowes, & those sorrowes shall whet and stirre vp cogitation, and they both shall so feed one another, that they shall leaue no place of rest, neither in the minde, nor in the body of the damned. These therefore shall bee the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdained here to vse these most profitable meditations, as a bridle of their lusts, shal in that time suffer them, as most cruell torments.

30 Furthermore, the Memory shal be no small crosse to the mindes of the damned. when they shall begin to call to minde their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shall much more vehemently be tormented, when they shall compare

Holy meditations, are as a bridle to lust.

Memory

the bzenitie of the pleasures past, with the eternity of the present sorrowes. For, what Mathematician so skilfull can be found out, which can declare to vs how much greater that euerlasting time shall be, then the time of these transitorie pleasures? How shall they then groane and moone, and what great deepe sighes shall they fetch, when they shall find by experience that their pleasures were most momentary, and that they are gone as a dycame and shadow, and that their sorrowes shall haue none end?

Under-
standing.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it bee tormented with a more intolerable crosse. In this faculty shall the worme bee, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dieth not, & the fire shall not be quenched, For as the worme hath his originall from the wood, & yet doth it continually eate & consume the wood wherof it cometh: euen so this worme springeth from sin, and holdeth a perpetuall warre with sin, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the Kingdome of Heauen, and haue incurred

curred those vnſpeakeable torments. This
 worme of the damned, reſteth neither day
 nor night: but biteth and gnaweth continu-
 ally, and ſeeth vpon the bowels of thoſe
 miſerable men, alwaies bringing to their
 remembrance y notable opportunitie which
 they had here in earth, not onely with very
 ſmall labour to haue eſcaped thoſe puniſh-
 ments, but alſo without money, or morey-
 worth, to haue gotten the Kingdom of Hea-
 uen. Therefore they ſhall enermore contend
 with themſelues, and ſay: O miſerable men
 that we be, to whom the Kingdome of Hea-
 uen was ſometimes offered freely to receiue
 & poſſeſſe, the which the Preachers of Gods
 word did humbly and louingly beſeech vs to
 embrace, & wee reſuſed! If wee had truly
 repented vs of our ſinnes, all had bene ſo:
 gotten. How ſmall a thing had it bene to
 haue repented? If we had craued mercy, we
 had eaſily obtained it: if we had called for
 helpe & grace faithfully, it had ben at hand:
 if we had giuen but a cup of cold water for
 the Lords ſake, we had not bene vnderwar-
 ded. But now we ſaſt continually, & ſhall be
 tormented, we ſhall be afflicted, & ſhall reape
 no fruit thereof. O that golden time miſ-
 ſpent! How is it now gone, and neuer ſhall
 returne againe! Who bereaued vs of our
 cares;

cares; Who shut our eyes; Who stopt our eares; Who so bewitched vs, that we neuer thought vpon these punishmētts that we neuer had regard to these times, that we neuer foresaw this misery, and that we hearkned not vnto them which forewarned vs.

Will.

32 And if the vnderstanding shall seele these things, what shall we then say of the Will, which is the chiefe & principall cause of sinnes? The Will thereof shall be euer, more tormented with a certaine outrageous enuie, which it shall conceiue of the horrour and glozy of the Almighty God, & of all the Saints of Heauen, according as it is set down in the Psalms, The vngodly shall see it, and it shall grieue him; he shal gnash with histeeeth, and consume away: the desie of the vngodly shall perish. Also in the Wills of these sinnes, there shall bee ioyned with enuy & extreame hatred against God: from whence shal arise horrible curses, & blasphemies, which shal neuer cease in their mouths. For when they shall perceiue, that there is no hope any more to reconer their saluatiō, and shall also be assured that they shall at no time come into the saueur of God, and that their torments shall neuer haue end: And further, when they shall see, that it is God himselfe which keepeth them, as it were fast bound

Psal. 112.

Heare & tremble,
O ye wicked and prophane.

bound with chaines in these perpetuall torments: and that is hee which doth from on high cast downe vpon them thundering tempests, and with his omnipotent breath doth kindle those furnaces of hell fire: then they will rage and soame like mad dogs, & will neuer cease frō barking, from blasphemies, & cursed speakings. They will curse him because he created them, and adiudged them to death, & yet dying, are neuer dead. They will curse his punishments, because he tormenteth them so vehemently. They will curse his benignity, because it is now turned into severity. They will curse his crosse, and his blood shed vpon the same, because it hath bene profitable to so many, & nothing auailable vnto them.

33 To conclude, they will curse all the Saints and Angels of Heauen, because they shall see them in ioy & felicity, & themselves in euerlasting misery. This shall be their perpetuall symphony & melody: these their Euening and Morning Songs: these their Psalmes & Hymnes which they shall sing in these dolefull Temples of Diuels, where they shall haue fire & brimstone, in stead of Frankincense, & the noyse of stripes with whips and naules; which shall inforce weeping, howling, & gnashing of teeth, in stead
of

Frō wicked blasphemies, good Lord deliuer vs.

of Organs, Trumpets, Cornets & Harps,

34 This sarre concerning the sorrow which ariseth of the losse of the chiefe felicitie, and which the inward faculties of the minde doe suffer, which haue been shewed to bee the greatest, and vnspeakeable. Now also we will shew, y^e to be an exceeding sorrow, which the very torments shall worke in the eternall senses of men.

35 Therefore as the reward of the blessed is not some certaine particular goodnes, seuered and deuided from other good things, but a certaine common and generall good or felicity, wherein all good things, al delights. and pleasures are contained: So the paine & torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrowes of all the members and senses together.

36 If the sorrow and paine of a woman travelling in child-birth be so great, & so generall, that it innadeth every part; what shall become of them vpon whō all manner of sorrowes shall come? If a man cannot endure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned bee when

when they shall wholly burne within and without? Which of you (saith the Prophet *Isaias*) can dwell with burning fire? And yet our fire here is but a picture & shadow of that vnquenchable fire there in Hell, where one drop of cold water will be more worth, then all the iswels of the world, though only to cole the tongue.

37 All the senses of the body shall be here tormented: and that not with heate onely, but also with extreame and most freezing cold: as *Gregory* affirmeth in these words: In Hell is intollerable cold, vnquenchable heat, an immortall worme, a stinck not to be indured, a scourge euer striking, darkenesse palpable, a fearefull vision of Devils, confusion of sinnes, and a desperation of all good things.

38 This endlesse miserie shall inforce thee to holwe and cry, Cursed bee the day wherein I was borne: and let not the day wherein my Mother bare mee, bee blessed. Cursed be the man that shewed my Father, saying: A man-child is borne vnto thee, and comforted him. Cursed bee he, that hee shew me not, even from the wombe, or that my Mother might haue bene my graue, or her wombe a perpetuall conception. How is it that I came forth of the wombe to see labour, paine, and sorrow, what my dayes should

Should be consumed with shame :

39 Threë things among many other torments, shall inforce the wicked to blaspheme and curse: first, that befoze the day of doome they daily see the downfall of those into hell, of whose damnation they themselves haue beëne the authors. And for this cause *Diuis* in hell prayed *Abraham* to send *Lazarus* to his Fathers house, to forewarne his Brethren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could wish might serue for their refreshing, shall bee like the burning pitch, which shall neuer be quenched ; the smoake whereof shall ascend for euer.

41 Thirdly, because they shall be gathered together as the Prisoners in the pit, & sagged vp in a band, like a bundle of stiches for the fire. For, as Heauen is (as touching the many mansions whereof Christ speaketh) in it selfe infinit, answering the essence, maiesty, & power of God, being placed aboue all Dybes & Spheares, and far beyond all circle & compass of mans capacitic: euen so Hell is limited in a small Dybe, capable of no more then the damned, & the Instruments of their torments, which cannot bee very spacious in regard the whole earth is much

much lesse, then y^e circumference of the sun. The straitnes of which place shal bring to y^e huge heapes of y^e damned, packt vp therein, increase of torment, with palpable darkenes

24 Now, if this hell were but a temporal paine (as *Origen* thought) then hope would cheare the tormented sinner: but the torments are eternall, & the tormented quite destitute of hope. The worme of conscience is there for ever without solace, & gnashing of teeth shal be continually without gladnes. Thus the torments of the damned, shal continue so many *Worlds*, as there be stars in the Firmament, as there be graines of Sand by the Sea-shore, and as there be drops of water found in the Sea. And when these *Worlds* are ended, the paine and torments shal not cease, but begin afresh: & thus this wheele shal turne round without end.

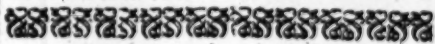
43 For, when the motion of the *Primum Mobile*, and of the heauens shal cease, then shal time also cease. Now in this world, there is a time past, now there is a time present, & a time to come: but then there shal be no time past, nor any time to come: no weeke, no month, no yeare, nor any variation of time. It shal be as the day whereof the Prophet speaketh, which shal be neither day nor night. This shal be a very long day: for
it

it shall be for euer and euer. For one day is with the Lord as a thousand yeares; and a thousand yeares, but as one day of darknesse and so blacknesse.

45 What man considering these things, will indure these Hellish torments, euermakingly, to enioy for a little while & vaine pleasures of the flesh? Although a man by lining in sinne, might procure vnto himselfe the wisdomme of Salomon, the strength of Sampson, the beauty of Absolon, & Susanna, the riches of Cræsus, the power of Augustus, and the yeares of Methusalah: what would at this profit at last, if after a while, being in death, thou canst neuer deliuer thy Body from the wormes, nor thy soule from hell fire? And as our Saniour Christ saith, What doth it profit a man to winne all the world, & to loose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

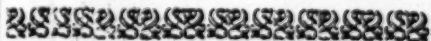
CHAP.

William Jay on 12th Dec 1600



CHAP. V.

Concerning the small number
of them that shall bee
saued.



True to enter in at the narrow
gate : for many, I say vnto you,
will seeke to enter in, and shall
not bee able, *Luke 13.* With
what purpose and meaning hath the Lord
uttered this sentence? Verily, to no other
end (as may be gathered by the words go-
ing before) then to shew, that there are few
in number which are saued, and many
which perish.

2 For there are some which had pro-
pounded this question to the Lord, saying,
Lord, are there few that be saued? To the
which question the Lord answered so wise-
ly, that by his answer he taught, that there
were but few which should bee saued, and
also

also rendreth a reason why they were but few: Strive (saith he) to enter in at the strait gate; for many, I say vnto you, will strive to enter and shall not be able: the which is all one, as if he had more plainely said, they are but few which shall be saved: and that for no other cause, but for that the gate of life and saluation, is strait and narrow.

3 This thing the Lord goeth about to print in our minds, when as hee so oftentimes repeateth, Many are called, but few are chosen: And when he cryed againe, wide and broad is the way which leadeth to perdition, & many there be which enter thereat: but narrow and strait is the way which leadeth vnto life, and few there bee which finde it.

4 This thing, *Isaias* setteth before our eyes by a very plaine, & yet fearefull similitude: for thus he speaketh, Surely, thus shall it be in the middest of the earth, among the people, as the shaking of an Olive tree, and as the Grapes when the Vintage is ended. *Isaias Chap. 24. 13.* These shall lift vp their voyce, & shal sing prayes, when the Lord is glorious & magnificent: that is to say, how seldome do Oliues hang vpon the tree after they were shake: & how seldome are grapes found vpon the Vines after the Vintage:
euen

euē so few shal be saued out of the number of men. Who will not tremble? who will not forget his sport and mirth, and delight, if he begin to thinke vpon this thing?

5. Againe in *Esdra* it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shal be saued. The s^c hereby, that euē in natural things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of precious stones very few: vnprofitable Hearbes spring euery where, but wholesome and medicinable Hearbes are more geason.

1.Ese. 8.1.

6. How many millions of Infidels, Barbarians, Turkes & Iewes, which remaine in the darkenesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truly, or otherwise, are euill liuers therein. And befoze the comming of Christ, all the world went the broad way to damnation, for many thousand yeers together, excepting a few Iewes which were a peculiar people vnto G^{OD}: and yet amongst them also, it seemeth the greater part were not saued.

7 If this be so, that God damneſh ſo many thouſands for one that he ſaueth; how is it true that his mercy is aboue al his works, and doth ſermount his iudgements? For if the number of the damned, doe ſo much exceed the number that are ſaued, it may ſeeme that the worke of iuſtice doth exceed the worke of mercy.

8 To this obiection it may thus bee answered: Firſt, that mercy may bee ſaid to exceede his iuſtice, for y our whole ſaluati- on is of his mercy, and our damnation of our ſelues, as from the firſt and principall cauſe thereof, Thy perdition is onely from thy ſelfe (O Iſrael) and thine aſſiſtance to do good, is onely from me.

9 Secondly, in that hee deſireth that all men might be ſaued. Whereby it appea- reth, that hee offereth his mercy to all wil- lingly and freely: and is conſtrained to exe- cute his iuſtice by our obſtinate behauiour onely, Mat. 23. 37.

10 Thirdly, in that hee bleſh many meanes to ſaue the damned in this liſe. Firſt by calling them, & aſſiſting them ſometimes with his grace to doe good, by mouing them inwardly with infinite god inspirations: ſecondly, by alluring them outwardly with exhortations, promiſes, and examples of others

others: thirdly, by aduersities: fourthly, by prosperities: fifthly, by giuing space to repēt: lastly, by threatnings. This must needs make the very damned confesse in hell, that his indgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: seeing they are so few that shall be saued; if they be compared with those which shall perish, *Isaias* saith full truly, these shall lift vp their voyce they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power, & Maiestie; when he hath cast innumerable multitudes of the wicked into hell fire; when he hath iudged all blasphemers, all fornicators, all drunkards, & vncleane persons to eternal torments, and when he hath tumbled downe headlong all proud persons; when those few which are left, shall lift vp their voyces and shall breake forth into the praises of y^e Lord.

12 Now, let all men which are louers of themselves, eate, & drinke, play, laugh, liue in security, & giue themselves to delights, and they shall see what wil come vpon them sone after. Verily, if they be but a few that be saued, these are not like to be of the number: but are rather to bee reckoned among those

those which play vpon the Tymbal & Harpe lining in prosperitie and pleasure all their dayes, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Sauour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh, answer not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which we are commanded to enter? Surely, no other thing then Christ himselfe. For, in another place he saith plainly, I am the dore, by me if any man enter, he shal be safe. And againe, I am the Way, the Truth, and the life.

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of *Dauid*, and openeth, and no man can shut, & he shutteth, & no man openeth: and this is done long since. For Christ then

Ioh. 10.9.

Ioh. 10.6.

Apoc. 37.

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then opened to vs þ gate of euerlasting life, when liuing heteupon earth, he was obedient to his Father, humbling himselfe to the death, þ most shamefull death of the Crosse. For, as the disobedience & pride of the first Adam, did shut vp þ gate of the Kingdome of Heauen: so þ obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the end of the world.

I 7 But on our part this is required, that we strue and labour by Gods assistance to enter in at this gate, which (as is sayd) standeth open. And we enter when we vse and receiue those meanes to obtaine saluation, which Christ appoynted: namely, Faith and Repentance. For this was the first Sermon he preached: Repent and beleue the Gospel. Those two doe worke hope, charity, humility, chastity, patience. &c. But because these things are hard to the carnall man, & vnregenerate, therefore the gate of saluation is called the strait gate.

I 8 But some man peradventure wil say, if the law of the Lord be a strait way or gate why doth þ same Lord in another place ascribe, that his yoke is sweet, & his burthen

Mar. 1. 15
Faith cometh by hearing the word preached.

Mat. 11.

30.

Ro. 8. 18.

light : How doe these things agree : Striue you to enter by the strait Gate ; & My yoke is sweete, and my burthen light. The knot may be vndone many waies. Saint *Chrysostome* expounding the Seauenth Chapter of St. Mathewes Gospell, affirmeth, that the Law of the LORD in it selfe is grieuous hard, but yet also, & it is light and swete, if the rewards to come, and the torments to come, be considered. For the sufferings of this life, are nothing in comparison of the glory that shall be shewed vpon vs.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions : If the Husbandman in hope of the Harvest to come, setteth light by the scorching heate of Summer, & the pinching cold of Winter: If the Marchant feareth not þ danger of ship-wracke, nor þ lying in wait of Pyrats, when he aduentureth for gold: If the souldier for vaine glory, & a shadow of Honour, thinketh the burthen of his armour light, and is contented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commandeth, must bee easie & light to a Christian man: especially if he consider þ great and sempiternal glory which God promisseth to his souldiers.

20 The Holy Apostle writing to the Ephesians, doth not without cause say, that he prayeth with so great carefulnesse that the God of glory would vouchsafe to giue them the spirit of wisdome, & illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For he knew not the greatnesse of the beauenly reward was such, that the only consideration thereof was able to make all grieuous and bitter things sweet and light. These cogitations (saith S. Cyprian) what persecution, what torment, can overcome? The mind which is settled vpon Religious meditations, standeth firme and stable: and the same mind standeth immouable against all the terrozs of the Denill, & threathnings of the World, being confirmed by a steadfast faith of the things to come.

Ephes. 1. 3

Cyprian
de exhort
Martyrij.

21 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labors that we suffer here in earth, are not to bee accounted labours.

22 But yet let vs see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning it

it seemeth hard & bitter: but by vse it groweth easie, by little and little: by the custome it is made light and sweet.

23 Hereupon Saint Bernard saith, The Commandements of God, at the first seeme importable; afterward not so heauy; the, not heauie at all; and in the end they delight. To this agreeth the saing of S. Hierom, Vertues are hard to him that first takes thein hand, easie to him that profiteth in them, & sweet to him that exerciseth them. And S. Augustine saith, The paths of Equity, when a man first entreth into them, are strait & narrow: but when he hath gone forward in them a time, they seeme spacious and broad.

Pro. 4.18.

Also Salomon in his Proouers saith, I haue taught thee in the way of wisedome, & led thee in the pathes of righteoutnesse, wherein when thou goest, thy gate shal not be strait; and when thou runnest, thou shalt not fall. That is to say, befoze thou entrest, thou shalt be discouraged: but when thou art entered, thou shalt feele little difficultie, or none at all.

24 Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when Vlisies should passe by those places where Circe a famous woman in Inchantments (wherby she turned men into beasts)

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dwelt, carried with him a certaine hearbe,
 by the force whereof, he fortified himselfe a-
 gainst her power: the roots of the which are
 most foule and stinking, but the flowers
 most faire, and white as milke. The purpose
 of *Homer* is hereby to shew, that wise men
 (whom he describeth in the person of *Vlisses*) are wont to guard & fortifie themselves
 with vertue, which is stronger then any ar-
 mour of p:ofe: least being vanquished with
 diuers desires & lusts, they be transformed
 and made like vnto brut beasts: & that ver-
 tue is like to the said herb, which hath black
 roots, and white flowers; for that the begin-
 nings of vertue are hard and vnpleasant,
 but the fruit thereof most sweet and good.

25 Moreover, experience, and dayly vse
 proueth this. For there are many to whom
 if we should say thus, This must bee your
 life hereafter: Ye shall abstaine from pa-
 stimes & pleasures: yee shall seldome walke
 abroad out of your houses: ye shall not hunt
 after feasts and banquets: ye shall not vse
 wanton dalliance with women: but ye shall
 follow your vocation at home, wherein yee
 shall be conuersant: and hereunto ye shall
 ioyne praiere, reading, & godly meditation.
 To this they would answer, wee can in no
 wise performe this, without God should
 wo:ke

wozke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdome of Heauen, & as it were with a strong hand, to resist their euill customes, to exercise themselves in good woꝝkes, and willingly to vse those remedies, which helpe to rote out sinne and wickednesse (as often prayer and fasting, the receiuing of þe blessed Sacraments of the body and blood of Christ, the diligent reading of the Scriptures & other good booke, the company and fellowship of good men) who doubteth, but þe upon these religious exercises, there will follow such good successe, that the way of the Lord shall bee opened vnto them more and more: and that in a short time they shall see themselves in þe place with exceeding ioy of minde, whereinto afore they thought they should neuer come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnick) saw this plainly, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Salomon expꝛesseth the same thing in other words, The righteous man reioyceth to deale righteously.

28 ¶ Prozo,

28 **P**ooreouer, this question may bee answered another way, if we say with *Theophilact*, that Christ as a strait gate, & narrow way, so called, not so much because hee so is, but because he seemeth so to the louers of the world, to wealthy & to rich men. For in very deed, if men were humble, if they would lay aside many vnprofitable burthens, and put off the garments of the flesh, they would (peraduenture) finde no straitnes in the way & gate of the Lord: whereas now they thinke vpon nothing, but how they may rise continuall, how they may waxe fat in body, swell in minde, how they may extend & enlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselves with the heauenly burthens of the cares of this life. And what marvel then, if to such men the gate of the heauenly Kingdome seeme to be strait and narrow?

29 It seemed not a hard & straight way to the Apostles of our Lord: it seemed not so to them which succeded them in profession, who forsake all that they possessed; & would needs follow poore Christ in pouertie. For it cannot be expressed in wordes, how ample and large the way of the Lord shall be made vnto all them which can let their heart

heart vpon heauen, contemne earthly vanities, with great serueney of mind to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question; that the law & Commandements of God are a straight way and gate, if they be considered by themselves, and alone. But if the grace & helpe of God be ioyned vnto them, they ought not to be called a straight gate, but a swete yoke, and a light burthen.

31 For this is the difference betwene the Law and the Gospell. The Law commanded that we should be holy, but it gaue no grace by which men are sanctified. It commanded vs to fight against the Deuill, but it gaue not vnto vs necessary armour and weapons to fight. It commanded vs of carnall to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall. It commanded vs to goe forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Law was a yoke, but not a swete yoke: It was a burthen, but not a light one. But the Gospell commanding y^e selfe same things, giueth helpe & strength
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that they may not only be done, but also that they may be easily done.

33 **W**herfore the Gospel is a yoke, but sweet: it is a burthen, but light. It is also a straight and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the wordes of thy mouth, I haue kept hard waies. Behold a yoke, and a burthen, a strait and a narrow way. Let vs heare y same Prophet againe: In the way of thy Commandements I haue had a great delight, as in al manner of riches. Againe, I haue run the way of thy commandements when thou hast set my heart at liberty. Behold, a helpe of grace.

Psal. 119.

34 **F**or then the way is enlarged, and the course easily finished, when the heart is made spacious & wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull workes, and wee so small, and the same not without the compulsion of the Law, many times? Surely, there is no other cause but this: they were seruet, but we are cold. Finally, they which complaine of the straitnesse of the Lords waies, seeme to me not to haue knowne as yet what the Gospel signifieth. For, what doth y Gospel signifie? what grace? what the law of Loue? What the Holy Ghost?

What

What, Christ? What, Iesus? And what, a deliuerer? But a deliuerance, but libertie, and charity, but swætnesse and felicity.

35 What this gate is, whereof the Lord speaketh, why it is called straight: we haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kind which does not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the Kingdome of Heauen, but they doe not therefore enter, because they doe not seeke to passe & enter by the straight gate, but by the broad way. And of this sort are the Mahometanes, the Iewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes seeke to enter, and to be saued: but therefore they enter not, & cannot be saued, because they enter not by the straight gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straitnesse of Christian Religion, he opened a certaine other gate, broad and wide which leadeth the direct way vnto hell.

38 Behold and see what a wide gate Mahomet hath set open, hee hath taught nothing

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nothing to be belieued which exceedeth mans understanding: no Trinity, no Incarnation, no Death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye hath not, nor the eare heareth not. The founts of milke, hony, and Wine, fulnesse of Venerie, and fulfilling of lusts; multitude of Seruants, continuall sports and banquets; these he would haue to be the felicitie of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merite heauen by workes, to purchase vnto themselves with money, pardon for their sinnes past and to come, to redeme their soules out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to haue absolution of their sinnes by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Heretikes, and Schismatikes, which cannot indure & abide the fruits of this gate, doe open euery one to himselfe a proper gate. The Family of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantastickall gate, which seke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoyle of the Lords Treasury and Sanctuary, with Achalia: whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednesse: and yet by these gates which stand so wide open, a great multitude of men doe daily enter.

41 All which the Lord calleth backe with these wordes: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely vnto life) and cannot: because they enter not in at the straight gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into Hell? Say rather if ye wise, suspect and stand in feare of the broadnes of the gate, & of the facilitie of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith, which for the deepenes and excellency of his mysteries, requireth this, & vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in, cannot. He that slept not quickly, and at the

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the first, into the water of y^e pool Bethesda, after the Angell had stirred the same, lost y^e benefit of healing: and great were the liberties & priuiledges which the Israelites had in that great yeare of Iubile, which was euery fiftieth yeare: & he that challenged not his freedōe in this time, afterwards lost it. Euen so, now is the time of health, wherein the Archangel Christ Iesus, maketh y^e water of life effectuell to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passiō, and the gate of Heauen is set open: but the sayd water of life must haue his vse in time, or else it helpeth not: and when the yeare of Iubile is past, the gate of heauen wil be fast shut vp. Euery mans life is his yeare of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life.

44 And because many, while they liue here, are overwhelmed with the cares of this world: and passing on their way, doe promise vr to themselves a long life, and a large yeare of Iubile; y^e Lord foreseeing their peril, doth after this manner carefully admonish them, strue ye to enter in at the strait gate; as if he should say, vse no delaies in the way, but make hast, runne apace while the yeare of Iubile lasteth, while ye haue time of

Leui. 25.
Num. 26.

repentance, and while the gate of saluation is open. For many shall seeke to enter in; but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall cry in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

Mat. 25.

45 And for whom I beseech you, are those things so often spoken? Are they spoken for those that are dead, & stand without, knocking, and saying, Lord open vnto vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs (I say) is this spoken; The gate of heauen is now opened vnto you, now is the time of your *Inu-
bile* come, now the kingdome of Heauen is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunity, for the gate will be shut much sooner then you thinke of, euen before you bee aware; then shall you be most miserable and vnhappy for ever: yee shall desire but one houre to be giuen you of this most pretious time, whereof now ye make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke some enogh to enter by the straight gate, but yet being ouercome with the straitnes

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straitnes of the way, doe not enter in. To these the Lord speaketh, Striue ye to enter in by the strait gate, because many, I say vnto you, shall seeke to enter, that is to say, they shall make a p^{ro}ofe, whether they can enter or not, but they shall make it dangerous: they shall assa^y, whether they can enter by those straits: but because they seeke not with all their strength to enter; therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men, which when they heare their sinnes and wickednesse by the word of God condemned, doe for a while purpose to forsake them, and to enter in at the strait gate of a vertuous life, and to forsake their drunkennes, fornication, contention, strifes, and such like, from which the Apostle commandeth vs to abstaine: so that these seeke to enter, and begin to enter; but sone after, they returne with the dog to his vomit, and with the Sow to her myze againe.

48 And some many times renew their desires, they often times conceive the spirit, and yet neuer bring forth. But the Lord is not fed with barren desires, it is not enough to haue a will to enter, but we must also labour & strine to enter. For I say vnto you, many shall seeke to enter, many shall haue a

will to enter, many shall haue a desire to enter, many shall proue to enter: but because they will not strīue & labour with all their strength, therefore they shall not enter. For the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall Play at the Theater or Curten, doe ye not see many times, how men doe throng & shoue with great laboꝝ, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labour, & their cost wel bestowed. But in the Kingdome of Heauen there shall bee such glorioꝝ sights, & so farre excellling those woꝝldly vanities, & prophane delights, that the beholders of them shall bee made happy with the beholding thereof. And we must not tarry til our seruants go before vs to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble, or vnnoble, every one must seeke to prepare, and make his owne way, & must strīue, labour and indeanour all that he can, if he will be at those delightfull and happy sights.

50 These things considered; which of vs will not sustaine the labour and trauell, to enter in at the straight gate? Who will not willingly suffer himselfe to bee pained and afflicted

afflicted for a time? I doubt not, but that there are many which would enter, but they cannot, & therefore they cannot because they know not how to enter. For without skill, wee must not looke to enter by those strait and low gates. If the gate be lowly, & thou lokest to go in without stooping, with a right vp body, not once bowing downe thy head, it is not like y^e thou shalt hurt thy forehead and yet be kept from entrance: Euen so, the gate being strait, except thou know how to conforme thy selfe to the fashion of the crosse, & to enter as it were stooping, or side- waies, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith here, Striue to enter in at the strait gate: because many, I say vnto you, shal seek to enter in, & cannot: and all because they cannot fashion themselves to the crosse, and know not the manner of entring in by the straites. Therefore thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine with thy self to endure with a valiant mind, all manner of afflictions: and after this manner thou shalt easily enter.

51 Thus the Lord himselfe entered: for thus it behoued Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entred in to the Kingdome of Heauen. For they all, following the figure of the crosse, with many tribulations, and with great laboz, haue entred into the straits of this gate.

52 But now to come to the last, and most unhappy sort of men, which doe not onely strine to come in, but also do not so much, as thinke vpon any entrance. And how many thinke you, are there to be found in this number? verily, there are very few which are not to be reckoned among this kinde of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how many doe these words agree? The Harpe and Violl, Fimbrell, & Pipe, & wine are in their feasts, but they regard not the work of the Lord. And again, they take the Taber, and Harpe, & reioyce in the sound of the Organs: they spend their daies in wealth, & suddainely they goe downe to the graue. They say also vnto God, depart from vs; for wee desire not the knowledge of thy waies, &c. That is to say, wee will not walke in that strait way which thou commandest vs to walke in, but we will goe the broad way.

53 When the Abrygians first became Christians, the Gouvernoz of y City desired
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Esa. 5. 21.

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to be resolved by the Bishop (who was then about to baptize him) of this questiō: name-ly, whether those that shal be saued, or those that shal be damned, shal be y greater number? The Bishop answered, that the greater number should bee lost. And I (quoth the Gouernour) will doe as the most doe, and so refused his Baptisme. Many men at this day peradventure, will be ashamed openly to say thus as the Gouernour did, and yet in deds proclaime it.

54 Wherefore the greater part of men shall be adiudged to euerlasting paines: few are chosen. Many goe the broad way: few there be that enter the strait gate: the which is not onely proued vnto vs by words, but also by many types & figures of the Scriptures.

55 God in that old world, wherein Noah liued, entred into iudgement with mankind, and destroyed the euill & the wicked with the flood, but saued the good and godly. And how many were saued in that great multitude? A few (saith S. Peter) that is to say, Eight Soules, &c.

56 Furthermore, in the dayes of Abraham, by another figure, he setteth before our eyes, the smal number of them that shal be saued: for when he destroyed Sodome and Gomor-

Gen. 7.

2-Pet. 2.5.

Gen. 29.

Gomorrhah with fire and Brimstone from Heauen, hce among so many people saued onely thre.

1. Cor. 10.

57 Moreouer, in the time of Moses, God brought the people of Israell out of Egypt, to plant them in the land of promise, a land flowing with Milke and Honee: all which things hapned to them in a figure, and were done to ad. monish vs, vpon whom the ends of the world are come. How many were there thinke you of this people, which came out of Egypt? Dire Hundreded & thre Thousand, Five Hundreded, & Fifty, besides womē and Childre, & Old men. How many of this exceeding multitude entred into the Land of Promise? No more but Iosua and Caleb.

Num. 1.

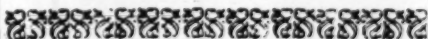
Num. 26.

58 To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednesse: But ah, how many were admitted to this blessednesse? Onely five: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few y^e shall be saued, (because there are but few Christians, if they be compared with Ethnicks, Iewes, Sarazens, Heretikes, & such like, which without all doubt perish) but also because among Christians, few shall be saued. Wherefore, whosoever loueth God truly

Mat. 17. 7.

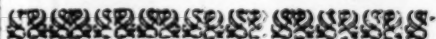
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and his owne soule, let him labour & strine
to enter in at the strait gate during the time
of his Pilgrimage here in this life.



CHAP. VI.

Concerning Repentance without delay.



IESVS, the sonne of Sirach, gi-
ueth vs a very profitable admo-
nition to turne vnto God from
sinne and wickednes so speedily
as possibly we can, in these words: Because
thy sinne is forgiuen, be not without feare to
heape sinne vpon sinne: And say not, The
mercy of God is great, hee will forgine my
manifold sinnes; for mercy and wrath come
from him, and his indignation commeth
downe vpon sinners. Make no tarrying to
turne vnto the Lord, and put not off from
day to day: for suddenly shall the wrath of
the Lord breake forth, and in thy securitie,
thou shalt be destroyed.

Also *Salomon* to the same effect giueth vs,
most excellent counsell, saying: Remember
now thy Creator in the daies of thy youth,
while

Chap. 5.

while the euill daies come not, nor theyeeres approach, wherein thou shalt say, I haue no pleasure in them. **H**ereunto agreeth the saying of S. Augustine :

Age pœnitentiam dum sanus es: si sic ages, dico tibi quod securus es, quia pœnitentiam egisti eo tempore, quo peccare potuisti: ¶ is, Repent thee while thou art in health: to doing, I say vnto thee, thou art without danger because thou hast repented, at what time thou mightest haue sinned.

2 Although these **D**iuine Testimonies might satisfie a **C**hristian man, that their hope is vaine and full of perill, which deser their conuersation and repentance, albeit but for one houre; yet it shal be shewed by other reasons, that may more plainely appeare, how needfull a thing it is for man, with all speede to repent him.

3 There are foure principall causes, why a man cannot without great labor and difficulty forsake sinne, & follow righteousness. The first cause is, a custome in sinning, the which being now made, as it were another nature, can very hardly be overcome: For as *Mithridates* vsed to eate poyson so long, that nature in y end could very well brooke and digest it, & the people called *Cimmerij*, are so well acquainted with darkenesse, where

wherein they liue continually, & they cannot well endure the light : euen so, men that liue continually in sin and wickednes, are so in vse therewith, as all things contrary vnto their custome, greatly offend them. By the which custome (as Augustine affirmeth) dishonest and filthy things seeme vnto them honest and pure. And as houses and Lands, and other things by long continuance of time, bring to him that holdeth them, a Plea of Prescription, and being so prescribed, cannot bee recouered without a great Priuiledge had from the Prince : euen so, sins and vices when they haue a long time by custome prescribed vnto themselves the minde of a sinner, men strue in vaine except God the most mighty King, by a singular priuiledge of his grace, do turne a stony heart into a fleshey heart. For, if sinne become, as it were, the wife of our youth, wee shall hardly leaue it. O how easie (saith S. Augustine) is the entrance into sinne, but the couming out very hard ! Therefore *Obsta principijs*, kill sinne in the beginning, then shalt thou not sinne in Concupiscence, much lesse in practising of sinne ; and lastly, in delighting in sinne.

4 The other cause, is the malice, and watchfulnes of the Deuill, by which he holdeth

2.Tim.3,
16.

Lu. 11.21.

Marke 4.

Gen. 3.

Mat. 11.25

deth fast his seruants and captiues. For he which com mitteth sin, is the seruant of sin, and is held in captiuitie with the snares of the deuil (as the Apostle teacheth) euē at his will. The deuill is that strong armed man, which with great care & diligence standeth vpon his guard. And yet as S. Augustine saith, *Nontam fortis est sua fortitudine, quam nostra negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power be very great, yet he seeketh not so much by force to hurt vs, as by his subtile suggestions: for y^e which cause he did not aske leane of our Saniour Christ that he might cast him dōwne from the pinnacle of the Temple, but sought rather to perswade Christ to cast himselfe down headlong. The serpent (in like maner) sought not by force to craue Eue, but allured her to take it her selfe, that she might, as it were, with her owne knife, cut her owne throat. The deuill will not breake open the doore vpon vs but he must find it open & empty, swept and garnished, and then he will enter. And that he may thus make our selues y^e instruments of our owne misery and woe, he ceaseth not to tempt vs, neither day nor night: That (as Saint Gregory saith) he may win vs at the leastwise by his tediousnesse. When hee hath thus

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sin, and so turne to the Lord by repentance, he putteth a faire vizard ouer the ugly face of sinne: and so disguiseth her, that the proud person which excedeth in apparell. sayth. that his or her pride, is cleanness and decency: the Whoremonger and Fornicator taketh his filthy life to be but the course of youth: the drunkard and riotous person perwadeth himselfe, that his excesse is but good fellowship: the couetous person, belaueth that his couetousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: whereas if the Diuell had not blinded them, so as they might see sin in her colours, shee would seeme such a deformed monster, as they would loath her for euer. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are bouldred vp with the popson of Aspes: her hands are large to receiue bribes: her belly hath a tympany of sursetting & gluttony: her backe is laden

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What a
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laden with idlenesse: & yet her feet are swift to shed blood: with her heart she thinketh vpon nothing, but how to betray the innocent, and oppresse the widdow & fatherlesse: yea, from the very top of the head vnto the sole of the foot, she is full of botches & sores, and hath no whole part. That man will be coupled with this Monster, who hath no other Dowrie and portion of her father the Deuill, but hell fire: Let him then that hath bene enchanted with her adulterous eyes, diuorce himselfe betimes from her company without delay: for delay is perilous. Her handmaid Security, will peraduenture flatter vs & say, It is to some yet to depart, & so to craue further company: much like vnto *Suetonius Tranquillus Crow*, which in the Emperour *Domitians* daies, stood vpon the Capitoll, & said thus: All shall be well. It is the Devils voyce, which saith, *Cras, Cras*, to morrow, hereafter: but God saith, *Hodie*, To day if ye wil heare his voyce, harden not your hearts. If we harken to the devils voice, he will serue vs as he serued *Adam & Eue*, and will lay open our nakednesse & shame.

5 A third cause of our delaied repentance, is the absence of the holy Ghost from vs; for as the Spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and sweet,

swæet, insomuch that the Prophet *David* saith, I haue as great delight in the way of thy commandements, as in all manner of riches: And againe, I haue run the way of thy Commandements when thou hast set my heart at libertie: Euen so contrarie wise, the absence of the Holy Ghost maketh the same way hard and vnpleasant. And as the light of the sunne cheereeth vp mens spirits to goe to their labour: euen so the Sunne of righteousness shining in our hearts, with the bright beames of his grace, maketh vs to haue a delight in the way of his commandements. The first outward meanes of *Pauls* conuerſion, was the great light which hee saw from heauen; then he was cast downe to the ground, and humbled: he heareth a voyce, and acknowledgeth it to bee Gods voyce, & then ariseth vp, and saith, *Quid faciam Domine?* What shall I doe? It is the celestiall illumination that worketh our conuerſation vnto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet *Ose* thus to sinful men: Woe vnto them when I shall depart away from them. And, by the Prophet *Jeremie*: Vnderstand and know what a grieuous thing it is, that the Lord thy God hath forsaken thee.

Psal. 119.

Act. 9.6.
Acts 26.
and 12.

Ose 6. 12.

6 The last cause is, a certaine sicknesse, and languishing of all the faculties of our Soule: for the apple is not so eat of wormes, nor the garment with moathes, as the powers of the soule are corrupted with sinnes & wickedresses, as the vnderstanding is darkened the iudge ment dulled, & the will depraved. Whereof it commeth, that now to live a holy and godly life, is a very hard & painefull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance and conuersion from day to day, doe thinke that the same which is now hard vnto them, they shall finde afterwards more easie, when all the causes of difficultie & hardnes are increased? When they haue increased the causes of their labour and difficulty, by adding sins vnto sins; and when an euil custome hath taken more deepe roott, shall not the Devill then more fortifie his Castle, which is thy Soule? Shall not God which is thy light, depart further off from thee? Shall not the powers of thy soule then, haniug receiued many wounds, bee made more weake, & insufficient to godnes? Beside this, thou maist greatly hazard the losse of heauenly treasures, by thy long delay: God hath thought vpon and loued vs from euerlasting, and hath prepared for vs an eternall

eternall reward: with what face then canst thou hold from God a little momentany seruice, which owest vnto God all that thou art able to doe for euer.

7 God hath giuen vnto thee the life of his onely begotten Sonne, the which is of greater price then the life of all men, and of the Angels: and by what right and prerogative darest thou deny vnto him the flower of thy youth, and to spend the same in other things than in the seruice of God, & to offer vnto him the dyegs and rottennesse of olde age only? Consider what the Prophet *Malachie* saith, If ye offer the blind for sacrifice; it is not euill? And if ye offer the Lame and Sicke, is it not euill? Offer it now vnto thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts? But cursed be the deceiuer, which hath in his flocke a Male, & voweth & sacrificeth vnto the Lord a corrupt thing. Al that we haue & our selues wholly, are not sufficient to serue the Lord, Therefore let our youth be dedicated to his seruice, as well as our age. Let vs serue him not onely in sicknesse, but also in health. Let vs turne vnto him, not onely when we are in affliction, & vnder the crosse, but also in prosperity: for forced holines, is of no great account: Pharaohs repentance,

Mal. i.

Festus trembling, and Iudas sorrow, auailed them nothing. S. Augustine, in his second booke of true and false repentance, speaking of that repentance which afflictio wpingeth from wren, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my minde freely? I doe neither say, nor will say, that he shall be damned. But saith hee, will ye put the matter out of doubt? Repent then whilst thou art in health: other wise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Authour in another place, saith thus: *VVilt thou repent thee when thou canst sin no longer? Thy sins then haue forsaken thee, and not thou thy finnes.*

8 Sinne is common to all times & ages of mans life; yea, to fraile youth moze then to old age: which caused King *Dauid* to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much moze then our sacrifices. Sin is common to all; but timely & speedy repentance to few.

9 But let the exhortation of our *Dauis* our moue vs, which he so oftentimes repeateth, watch, watch, because ye know not the day nor the houre: For I demand of thee, whosoener thou be, which assurest thy selfe that after few yeres be past, thou wilt repent

Math. 24.
Math. 13.

pent thee: who made thee an vndoubted promise (I will not say of yeares or moneths) but of the Morrow, which is but one day? Nay, who can assure thee of one houre? and what greater folly and rashnesse can there bee deuised, then for a worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceiued, euen to this day?

10 But thou wilt say, the Lord is full of compassiō & mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for me, and therefore he will not suffer me to perish. O man, thou greatly deceivest thy selfe. Truth it is, the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thee, if thou canst make no better vse of them. Thinke vpon that Proverbe of Salomon, *Mel inuenisti?* Hast thou found Honey? Eate not too much. Hast thou a swete & most comfortable promise of God in the Gospell? vse the to thy comfort, yet presume not thereby to lue securely in sin. For *Iacob* must chang his garments, before he can obtaine a blessing: And *Hester* must decke her selfe when she com-

Gen. 37.

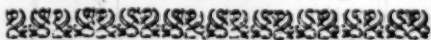
Hest. 2.

meth into the presence of the King. That is
to say, we must put off the garment of sin
by speedy repentance, & we must bee clothed
with vertue and godlinesse (as Pilgrims
with scrip and staffe) for celestiall glory.



CHAP. VII.

Of the Remission of our sins by Christ :
and of our loue to our Brethren:



Among manifold things which do
set forth the wonderfull power,
and exceeding mercy of GOD,
there is nothing that both so
much expresse the same, as both y^e great my-
stery of the Incarnation & Passion of Iesus
Christ, whereby we haue free pardon & re-
mission of all our sinnes, and that benedicti-
on whereof the Prophet speaketh, saying :
Blessed are they whose sinnes are couered, &
whose iniquities are forgiven.

Psal. 32.

2 Wonderfull was the Wisedome of
God in the Redemption of Mankind, from
the thraldome of sin, death, and hell; in that
he hath made Mercy and Truth, Righteous-
nesse

nesse and Peace, to be ioyned in one.

3 The first Adam sinned to damnation : from the which neither he nor his posterity could deliuer theselues. God neuer thelesse will not haue Adam & his posterity vtterly to perish : and therefore in vspeakeable mercy, he deuised a meane, that this his Justice and Righteousnesse might be satisfied, and yet man saved. No Saint, nor Patriarch, nor any other, were he neuer so holy, which came out of the loynes of ADAM, was able to make satisfaction to God, for the first transgression. No Angell, no Archangell in Heauen, was fit to take this great taske in hand: because man had sinned, Justice required that man likewise should make satisfaction.

4 Behold here then, the infinite loue & mercy of God, who for mans redemption sent his Sonne from Heauen, so far to be abased, as to take vpon him our flesh, conceived in the wombe of the Holy Virgin Mary by the Holy Ghost : that so God & man, he might be Emanuell, that is, one Christ, in whom Mercy and Truth are met together. Righteousnesse and Peace haue kissed each other.

5 Of this great worke of wonder, wher- in GOD hath thus coniointed his mercies

Phil. 2.

Luke 2.

Esa. 9.

and his Justice, the Prophet long before prophesied thus: Vnto vs a child is borne, and vnto vs a Son is giuen, and the gouernment is vpon his shoulder: & he shall cal his name wonderful, counsellor, the mighti God thy euerlasting Father, the Prince of Peace.

6 **This Child** our Emanuell and Iesus, the Lord Christ, approued himselfe wonderfull in person, and in all his workes. *Three things (saith S. Bernard) are singularly wonderfull, & wonderfull singular: that the Godhead & the Manhood should bee united in one person, that one should be both a Virgin and a Mother: that faith should dwell in the heart of man; things in nature and reason so contrary.*

Ioh. 3.

7 **This wonderfull Christ**, is not to be comprehended with corporal eyes alone, & with a carnal heart, but also with the eyes of a liuely faith, whereby we haue remission of sins. For God so loued the world, that he gaue his only begottē son, that all that beleeuē in him should not perish, but haue euerlasting life.

8 **We then that will be saued** must come to him. Whosoener wil come to the Father, must come by him, who not onely is the way to life, but is both the way & life. For as there was no Corne to be had in Egypt, but onely by the hands of Ioseph, who after long affliction was so highly exalted: so there

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there is no grace, no life, no remission, no Holy Ghost now to be looked for, but at the hands of that crucified Ioseph; he is the Brazen Serpent, which only healeth the infernall Serpents wounds: he is the holy Temple, where onely God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and auailable to iustifie vs befoze God, is that, whose obiect is the body & passion of Christ Iesus crucified, & whose fruits are the works of Charity. Therefore (saith the Apostle) by faith cometh the inheritance as after grace, because the promise might be firme & sure to all the seede.

Rom. 4.
Acts 16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beleene it to be the word of life. For so it is also manifest in the Acts of the Apostles, where he said, while Peter yet spake, the holy Ghost fell downe vpon them which heard him. And Paul to the Romans saith, Faith cometh by hearing. So as the Church preaching continually the word of God by her Ministers, and offering reconciliation by Christ, giueth remission of sins; in that by the outward Ministrie it pronounceth the same out of the word of the Scripture: by which

Acts 10.
44.
Acts 4.4.
Rom. 10.
17.

which, through attentine eares (as through a Conduit) both the grace & spirit of Christ doe flow in, even in our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible & euident signe the Sacraments doe speake; vnto the which we giuing credit, obtaine in very deede, that which they promise and signifie. So that, how often soeuer we heare the word, or receive the Sacraments in faith, remission of sinnes is assured vnto vs: whereby no small faith is inwardly wrought in vs.

12 Thus then wee see, that remission of sinnes, is openly punished by Proclamation, ratified by promise, confirmed by will & testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane, is charity in vs, in pardoning & forgiving the offences and trespasses of our brethren against vs; by which we haue a promise from the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sins. Forgiue (saith our Saviour Christ) and ye shall be forgiven. Whereby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgive. For God is so well pleased with this charitable dutie of forgiving

Luke 6.

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loue, that he reiecteth & despiseth y^e praiers,
the gifts, the sacrifices, the repentance, & all
other works of those which are not reconcil-
led: Goe first (saith he) and be reconciled to
thy brother, & then come, & offer thy gift.

Math. 5

14 The Law of Nature also requireth
this, to shew our selues such towards others
as we desire others to be towards vs. How
impendent then must he need be, which cra-
neth at the hands of God forgiveness of his
offence, whē as he himselfe carrieth a hate-
full & reuenging mind towards his neigh-
bour: Justice also requireth this, that he
which wil haue God to be his helper, should
in like manner be ready to helpe his neighbor:
and that he which will haue an acquittance
from God of his debts, must at y^e same time
giue to his neighbour an acquittance of his
debts. For discharging our brother of one
hundred pence, we are sure to be discharged
of one thousand talents, which euery man
doth owe: this might sufficiently perswade
vs to be ready & willing to forgive; because
we offeed God dayly, yet he forgiveth & spa-
reth vs. Salamon saith, It is an honor vnto
God to be merciful: so it is mans honor also

Math. 5.

15 Pythagoras being asked, how men
might best saue to be Gods: answered; By
being

being mercifull. And therfore it is said, *Homo homini Deus*, that is, One man is a God to another. Therfore it is intended, that as God is the authoꝝ, & giner of al good things vnto men; so in like manner should man be to man a loner, a Benefactoꝝ, & a continuall friend: but the contrary is rather berefted in many of vs, *Homo homini Demon*: that is, One man is a deuill to another: soꝝ some vpon a very light displeasure, are straight-way *Totum inferneto*, puffed up with þe leauen of malice & reuenge. If his neighbour do damnishe him but the value of two pence, he will provide a conserue of Westminster-hall worment to send for him out of hand. And then if he doe not, if he say not, oꝝ loke not according to his fantasie, he is by & by a debtoꝝ oꝝ offender.

16. But they which haue the greatest injuries done vnto them, ought to be alwaies prepared and ready to forgive, according as we are taught in the Scriptures: Haue thou patience with him that humbleth himselfe, & keepe not mercy from him. Our Saviour Christ commandeth vs to forgive our brother that offendeth, seauentie times seauen times: and which is moze, to loue our very enemies. Also þe Apostle *Paul* doth not onely exhort vs to loue our enemies, but also if they be hungry, to feede them, and if they thirst,

Eccle. 29.

thirst, to giue them drinke, Rom, 12.

17 Yet such is the corruption of our Nature, that there is nothing that we can more hardly digest, then the forgiving of iniuries. For the which cause let vs understand and know, that by how much this forgiveness which God requireth, is hard vnto vs, by so much it is a greater argument vnto men, that they are the sonnes of God, which doe easily forgive and forget iniuries, and with their heart loue their enemies. For herein they doe shew forth a certaine likeness vnto God their Father: who loued vs, as the Apostle saith, when we were his enemies, & reconciled vs vnto himselfe, being redeemed by the death of his onely Sonne, from eternall damnation. Pray (saith our Saviour Christ) for them that persecute you, and say all manner of euill sayings against you: that ye may be the Children of your Father in Heauen, who suffereth his Sonne to shine vpon the iust and vpon the vniust.

18 The example also of our Saviour Christ maketh this matter yet more manifest: the which we ought alwaies to haue before our eyes. For he hauing not so much as any suspicion of sin, yet being buffeted, spit vpon, whipped, blasphemed, crowned with thornes, & nailed to the Crosse, prayed thus

Math. 5.

Luk. 23.

thus for his enemies: Father, forgive them, for they wot not what they doe.

19 There are many other most weightie reasons, which the Fathers haue vsed to suppress their sorrowes, which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstand, that hath the iniurie done vnto him, that the same is not the principall cause of the iniurie, which he desireth to reuenge: for all those things whatsoever, which we suffer in this life, doe come from the Lord, who is the authour and fountaine of all righteousnesse & mercy. For God doth correct & chastise vs as his Sons, wherein he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himself and defile his owne mind with hatred, and enuy. These things, that most rare man *Iob* vnderstood; who being bered of the Sabeans, Caldeans, and the deuil himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Then *Ioseph* forgane the iniuries which his brethren did vnto him. Thus *Dauid* bare patiently the iniuries which *Shimei* did vnto him. It is great magnanimitie in a man, when he hath receiued a wound, not to feele nor regard the harme.

Iob 1. 21.

Gen. 47.

2 Sam. 19.

20 A second reason is, that they which doe not forgive, shall not be forgiven of the Lord. For: he that hateth his Brother (as *S. Iohn* saith) abideth in death. And *Sirach* saith, he that seeketh vengeance, shall finde vengeance of the Lord.

*Iohn 3.
Eccle. 18.*

21 The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgive the iniuries that are done unto vs. For it is most certaine, that hatred is not only a grienous sinne in it selfe, but also by continuance it sticketh more fast in our minds, & is made greater. Inasomuch that the man which fostereth hatred in minde, & desireth reuenge, with hope to preuaile against his enemy at the last, is so continually troubled day and night, that he can neuer put that wicked cogitation out of his minde, wherby oft-times it commeth to passe, that the malicious man will sooner goe down into Hell, then be brought to forgive, and with his whole heart to remit the injury. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22 There are also many other inconueniences & sinnes, which are fast linked to this sinne of hatred: therefore *S. Iohn* saith; He which hateth his brother, is in darkenesse, and

Mat. 5.

and walketh in darkenes, and knoweth not whether he goeth, because the darkenes hath blinded his eyes. Therefore of necessitie he cannot but stumble and fall. For how is it possible, that a man should allow or like either of his wordes or deedes, whō he hateth? Hereof therefore come rash iudgements, wrath, enuie, slanderings, reproachfull railings, and many such like: every one of the which bring men in danger of hell fire, whereof he is guilty (as appeareth by the testimony of Ch:ist) which saith, but so much, as Thou Foole. What then doth continuall hatred, and backe-biting raylers, and slanderers deserue?

23 Let vs therefore follow the counsell & admonition of Iesus Ch:ist (as wee tender the remission of our sinnes) Forgiue, and ye shal be forgiue. For as Tertullian saith most comfortably, *Si apud Deū deposueris iniuriā ipse ultor est: si damnum, restitutor est: si dolore, medicus est: si mortē, resuscitator est.* That is to say, If thou lay downe the iniury that is done vnto thee, before Gods tribunall seat, he is thy reuenger: if thy losse, he is thy restorer: if thy griefe, he is thy Physician; if thy death, he is thy resurrection and thy life.

Coloss. 3.

Now therefore, as Gods elect, put on the bowels of mercy, kindnesse, humblenes, of

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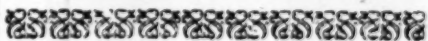
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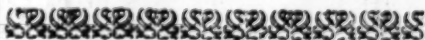
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of mind, meekenesse, long suffering, forbearing one another, and forgiving one another if any one haue a quarrell to another, as Christ forgave, even so do ye. So shalt thou peaceably proceed in thy Pilgrimage.



CHAP. VIII.

Concerning Blessednesse, and Felicity.



It is written in the 91. Psalme, There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling. These words of the Prophet Dauid may beare a two-fold interpretation. First, that they which are here in this life vnder the protection of the Almighty, are free from all euill. Secondly, they containe a propheticall promise concerning the life to come. And when we be in that heavenly Tabernacle, of the which it is said in another place, O Lord of Hosts, how amiable are thy Tabernacles? my soule longeth, yea, & fainteth for the Courts of the Lord. And the Lord in the Gospell saith: I say vnto you, make you friends of the

Psal. 54.

Luk. 16.9.

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the

Heb. 9. 9.

Apoc. 21.

the vnrighteous Māmon; that when ye want they may receiue you into euerlasting habitations. **And the Authour of the Epistle to the Hebrewes saith;** Christ being an high Priest of good things to come, by a great and more perfect tabernacle made not with hand that is, not of this building, neither by the blood of Goates and Calues: but by his owne bloud entred hee at once in the holy place, and obtained eternall redemption for vs. **Also S. Iohn in his Apocalips,** Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall bee their God with them. And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed. **When, I say, we be in this heavenly Tabernacle, then shall no euill happen vnto vs, neither shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glozious! All thy inhabitants weare crownes of glory, sit in thrones of maiestie, liue in life eternal, and possesse a paradise of infinite pleasures: which as Saint Bernard saith, are so many, they cannot be numbred: of such eternitie,**
that

that they are without al end; so precious as they cannot be estimated: & so great, as they cannot be measured. For which cause the Apostle saith, Neither eye hath seene, nor eare heard, nor the heart of man conceiued, what things God hath prepared for those that loue him. And Christ saith: No man knoweth it, but he that enioyeth it.

1. Cor. 2.

Apoc. 3.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of Hercules scote vpon the Hill Olympus, made a portrature of his whole body by y^e one part: Euen so, by those demonstrations which in Gods word are found, wee may make a coniecture of this Tabernacle, and the felicity of the same, although wee cannot expresse the full perfection thereof.

3 We haue therefore a most comfortable description of this Tabernacle, in the 21. and 22. Chapters. of S. Iohns Renelation, comparing it vnto a City which is made of pure Gold, with a great and high Wall, of the precious stone called Iaspis. The wall whereof had also twelue foundations, made of twelue distinct precious stones, which hee there nameth: also twelue gates made of twelue rich stones called Margarites, and euery gate was an entrie Margarite. The streets of the City were paved with Gold,

enterlaved also with Pearles and precious stones. The light of the City was the clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a river of water as clear as Chrystal to refresh the City: and on both sides of the bankes, there grew the tree of life, giuing out perpetuall and continuall fruite: there was no night in that City, nor any defiled thing entred there, but they (saith he) which are within shall raigne for ever and ever.

4 By this description, wherein *S. Iohn* vseth such words as he could, and not as he would, he giueth vs to vnderstand, that the greatnes of the Felicity prepared for vs in Heauen, is such, that (as I noted before, we may very well thinke with *S. Paul*, that no tongue of man is able to declare it, nor hart to imagine it.

5 This City or Tabernacle shall in amplenesse and in beauty, be farre beyond the reach of mans reason to comprehend. Yet the greatnesse & amplenesse, may partly be conceined by the view of the Starres. For if the least of the be of such greatnes, as all the Princes of the world haue not within their power so much compas & space, & yet an innumerable multitude of Starres haue place in the firmament, where there remaineth

neth still come & space for many moe: how great then is the amplenesse & capacity of Heauen it selfe? The which giueth iust cause to the Prophet Baruch to cry out and say, O Israel, how great is the house of God, & how large is the place of his possession!

Bar. 3.24.

6 And now what shall we say of the beauty, delicacy, & glory of Paradise? This our earthly world, which is, as it were in cōparison of that, no other but a stable of beasts, a place of exile, & a vale of miseries & teares: if this be so decked & garnished by the great and most skilfull worke master, that it seemeth not to be a stable of beasts, but a garden of delight and pleasures: the firmamēt adozned with so many Starres, like golden knots, the earth paved with sweet smelling hearbes and glorious flowers, decked with flourishing trees and grēne woods, watered with seas and riuers, replenished with great maiesty of Cities & towines, garnished with all manner of fruits and spices, & furnished with all liuing creatures, Beasts, Foules & Fishes, seruing for mans necessary vse and pleasure: If, I say, this frame of the world be made so glorious for man, which is but a seruant, & also for so small a time, in respect of the eternitie to come: what then shall we imagine, that the habitation prepared for

the eternitie, and the Kings Palace it selfe shall be: Surely, nolesse then the power and wisdom of the maker (who is omnipotent & wisdom of selfe) could make and finish.

7 But the chiefe praise of a City consisteth in this, to haue many Citizens which are noble, peaceable, & quiet: the which are to be found in most excellent manner in the celestially Ierusalem. For, if we consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel saith, A hundred thousand ministered vnto him: and ten thousand thousand stood before him. And if we consider the number of holy men that shall be there, then harken to the words of S. Iohn in the Revelation: I beheld; & loe, a great multitude, which no man could number, of all Nations and Kindreds, and people, & tongues, stood before the Throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. As this multitude shall not be confused, but passing well ordered.

8 As touching the Nobility of these heavenly Citizens, what shall wee say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselves, and inhabitants of the Kingdome of Heauen? For out of all people, kindreds,

Iob 15.3.
Dan. 7.20.

Apo. 7.9.

dreds, tongues, and Nations: out of all Kingdomes and Prouinces of the whole World, and out of all men which are, haue bene, and shall be, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquillity, peace and agrément of mindes, how great shall they bee in that place, the very name of that City declareth. For it is not without cause called Ierusalem, that is, a vision of peace. So that there shall be no place for pride, which is wont to make the Superiours to contemne their inferiours: neither for enuy, which setteth also the Inferiours against their Superiours: but charity and loue shall rule and raigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall bee one body, and one soule, and one God, which is all in all.

10 Whereof I pray you commeth it, that one Citizen loueth his fellow Citizen more then a forrainer: and the brother his brother more then a stranger: and the head the scote of the same body, more then the eye of another: forsooth, because they be Citizens together of one City, brethren of one house, & members of one body, which haue meat, drinke, and cloth together. How great conjunction then shall there be? how great loue

among all the blessed, to whom one and the same God shall bee a Country, a Wallace, a Life, meate, drinke, cloth, and all in all? If the friendship of two discret honest men be so sweet, that one said, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it be, to liue and converse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints? And what a spectacle will it bee, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, then al that we can now see with our bodily eyes: what a thing then will it be, to behold the whole Host of Angels, and to vnderstand all their Offices, Functions, glory and blessednes?

I I But, that wee may yet haue a more particular consideration of this matter, we shall vnderstand that the glory which wee shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the Soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the general Resurrection, that is to say, whereby this corrupted body of ours shall put on incorruption, and of mortall, become immortall.

All

All this flesh (I say) of ours, which now so burdeneth and grieneth the Soule, which is now subiect to so many chances, vered with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and verations, shall be freed from all these, & made perfect, to endure for ever with the Soule, without any alteration: for it shall be deliuered from all the infirmities, diseases, pains, troubles, & incomburances of this life: & in stead thereof, it shall haue a most perfect and glorious estate, which shall neuer fade and decay more. And then (saith Christ) they shall shine as the Sunne in the Kingdome of their Father. And if one Sun can lighten and fill the whole world with brightnesse: if the maiesty & glozy of his beames be such, and so great, that some Ethnicks doe worship him for God: and if he haue bene called of the Ancients, the father of gladnesse, the eye of the world, and the fountaine of light: what shall so many glorified bodies of the blessed be? Surely, they shall be so many Suns, so many Lamps, and so many shining lights, to lighten the heauenly Ierusalem.

12 Now, to say some what concerning the Soule, as the principall part of man: we must vnderstand, that although there bee many things which make vs happy, yet they

Mat. 23.

1. John. 3.

1. Cor. 13.

they are no where else to bee found, but in God. For that at the last we shall be happy and blessed, when we shall be like vnto God, who by nature is blessed. And we shall be like vnto God, when we shall see him as he is: As the Euangelist *S. Iohn* testifieth, saying: Dearly beloued, we are now the Sons of God; and it hath not yet appeared what we shall be: & we know, that when we shall appeare, we shall be like him: for we shall see him as he is. *S. Paul* also putteth out felicity in seeing Gods face. And therefore *S. Augustine* saith, *This onely sight of God, is our happinesse.*

13 For as God is hereof blessed; because he seeth & beholdeth himselfe, because he is the first & the chiefe truth: euen so we also shall be blessed, & like vnto God, according to our measure: namely, when we shall behold & see him as he is, the first & most principal truth.

14 Furthermore, if the Moone & Stars, do receiue their light, and are made like to the Sun when they are opposite vnto him, and doe after a sort behold him: how much more shall the pure minds of the blessed, receiue the diuine light, & be made like vnto God, whenas they shall no more in a glasse, or darke speech, but face to face, behold the vn-created Sun, and light of righteousness?

15 **W**hat ioy shall it be, when at one view wee behold the most high and hidden mystery of the inseparable Trinity, & of the loue of God therein towards vs! and when we shall see all things whatsoever, in God! for what shall not he see, who seeth him that seeth all things? Then shall mans mind haue perpetuall rest & peace: neither shall it desire any further vnderstanding, when he hath all before his eyes & may be vnderstood. Then shall mans will be quiet, when he enioyeth that felicity wherein all other good things, as in the fountaine and ocean of all happines are contained. Then shall faith haue her perfect worke: hope shall enioy that which she long desired, but charity shall abide for euer. Then shall be sung continuall praises vnto the Lambe: and that song, although it be alwaies sung, yet shall it euer be new.

16 **T**herefore our true & only blessednes consisteth in the sight of God, as our Lord Christ hath testified, Blessed are the pure in heart, for they shall see God. This is life euer lasting, that men know thee the onely true God & Iesus Christ whom thou hast sent.

17 **T**his blessednes, though it be but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater

Mat. 5.
Iohn 17.

Luk. 6.

Mar. 24.

Apoc. 3.

Rom. 8.

2. Cor. 4.

ter then all the world can content. But in that most blessed life, the soules of þe blessed shall be rich, & satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running ouer, and pressed downe, shall men giue into your bolomes. And in another place; Verily, verily, I say vnto you, ye shall make him ruler ouer all his substance.

18 The blessed Soules also shall haue their honour and power. For if they shall be Princes, if Kings, if the Sonnes of GOD, and petty Gods, & if they shall sit in Gods Throne; how can it be, but that they shall be most mighty and glorious? For thus saith God in the Reuelation of S. Iohn: To him that ouercommeth, will I grant to sit with mee in my Throne, euenas I ouercame and sit with my Father in his Throne. Incredible glory! what labours and sorowes will not they forget which shall be inuested into Gods Throne, and haue palmes of victorie put into their hands, and Crownes set vpon their heads by Gods owne hands, before all the Princes of Heauen: Therefore the Apostle Paul most truly cryeth out, saying: The afflictions of this life, are nothing in comparison of the glory that shall be shewed vnto vs. And againe, Our tribulation which

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is momentany and light, prepareth an exceeding waight of glory vnto vs, &c.

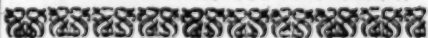
19 The ioy and pleasure that the Soules of the blessed shal haue, cannot be expresse, especially when soule and body shal be vnited againe in the Resurrection. O ioy aboue all ioyes ! surmounting all ioyes, and without the which there is no ioy; when shal I enter into thee (saith *S. Augustine*) when shal I enioy thee, to see my God that dwelleth in thee? O euerlasting Kingdome: O kingdome of al eternities: O light without end: O peace of God that passeth all vnderstanding, in which the Soules of Saints do rest with thee, and euerlasting ioy is vpon their heads: they possesse ioy and gladnesse, and all paine & sorrow is fled from them: O how glorious a kingdome is thine O Lord! wherein all the Saints doe raigne with thee, adozned with light as with apparell, & hauing Crowns of precious stones vpon their heads. O Kingdome of euerlasting blisse, where thou O Lord, the hope of all Saints art, and the diadem of their perpetuall glory, reioycing them on euery side, with thy blessed sight. In this kingdom of thine there is infinite ioy and mirth, without sadnesse: health without sorrow: life without labour: light without darkenesse: felicitie without ceasing

35 Solilo-
quiorum.

ceasing: al goodnes without any euill; where
youth floweth, that neuer wareth old: life
that knoweth no end: beauty that neuer fa-
deth: lone that neuer vaniseth: health that
neuer diminiseth: ioy that neuer endeth;
where sorrow is neuer felt: complaint ne-
uer heard: matter of sadnesse is neuer scene:
no; euill successe is euer feared: because they
possesse thee, O Lord: which art the perfe-
ction of their felicity.

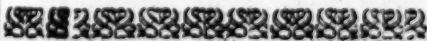
20 Let vs enter into these godly medita-
tions, which this holy man: let vs not neglect
so great felicity for the loue of transitorie
things, which are mere vanitie. Why doe
we so earnestly labour for things of no mo-
ment, and haue that most happy & blessed life
offered vnto vs, wherein al felicity consisteth?
Thebrotus, when hee had read the Booke of
Plato, of the immortality of the Soule, was
so moued therewith, y immediately he cast
downe himsele headlong from a high wall.
Shall *Platoes* heathen Philosophy so much
prensile with an Ethnicke, which had no
feeling of his Felicity, that in hope of Im-
mortality, he bereft himsele of life: & shal
not the sweet & most comfortable promise;
of y Gospel much more perswade vs (which
haue the true knowledge of Christ and his
heauenly kingdom) to forsake these vanities

and delights & pleasures of the world: Remember oftenthat woꝛthy sentence, *Hoc momentũ, unde pendet aternitas*: that is, This life is a moment of time, wherof al eternitie of death or life to come dependeth. If it bee a moment, the ioyes thereof must needs be momentary: & miserable is that ioy which hath an end: But the ioyes of Heauen are so perfect, that nothing can be added to them, noꝛ taken away from them, and therefore perpetuall. This therfoꝛe is the most happy and blessed place to build & set vp a Tabernacle: where no manner of euill shal happen vnto vs, noꝛ any plague come neere vs. Therfoꝛe stand fast in this station, against all temptation: so shalt thou the moze cheerefully shake off all carnall burthens, and recreate thy selfe in this painefull Pilgrimage.



CHAP. IX.

Concerning the Libertie of Gods Children.



Libertie, is a thing very pleasant and delectable, and moze wished for, then any thing in the world: insomuch that

that wee by experience see, that not onely men, but also beasts, doe greatly desire libertie, and doe preferre it befoze all other things. The little Birds, whether it bee that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut vp in Cages, are serued most daintily, without their wonted labour to seeke their food: and yet for all this, so great is the loue of libertie, that many times they wil neither sing nor eate, being sullen & full of sorrow; and if they can, they will gladly escape out of their Cage: more desiring to get their living with labour, and in the cold ayze, then to be kept captiue in Pallaces, with the delights of Kings. If this desire be in beasts and birds which are deuoied of reason, what great account ought man to make of liberty who alone should be freed, & yet neuertheless is oftentimes compelled to serue most cruell Masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wee haue by regeneration, by which we haue the participation of the Spirit of Christ, through the which we are freed from the tyranny and inuasion of sinne, and our mindes prepared vnto good workes: by the power whereof the Apostle

Paul

Paul saith thus: I can doe all things through him that strenghtneth me! And againe, It is God that worketh in you both the will, and also the deede. Wherefoze our Sauour Christ saith: If the Son make you free, then are you free indeed.

Phil. 4.
Phil. 2.

Iohn 8:

3 And although all corruptions of the affections of mans mind, be not taken away yet it is so maymed and weakened by the power of the holy Ghost, that it is not able as afoze, to hinder the making of a right choise: and this is the true freedome and liberty which we haue by our regeneration. Of this liberty S. Augustine speaketh thus; *A good man is neuer seruant, but is alway Lord of all things, howsoener he seemeth to be in seruitude & bondage. And contrariwise, a wicked man, although he seeme to be free, yet is he a seruant, and that not of one man alone, but hee serueth so many Masters as he hath finnes.*

August. in
sententijs
suis, Sen-
tentia. 5.

4 Then that is a false liberty, which maketh the body onely free, and leaueth the minde subiect to sinne & wickednesse, most miserably to serue them. For I am perswaded, that neither Alexander nor Caesar were free, although they commanded the whole world, so long as they most althly serued their sinne. Neither can I say, that Peter & Paule were seruants being imprisoned, and

kept in chaines and bonds: when as notwithstanding in minde, they went freely throughout the world, and by their Letters, as by a Kings Letters Patents, deliuered & set at liberty daily an infinite sort of men. For, as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde: euen so, not the libertie of the body, but the liberty of the minde is true liberty, and alone is to be called mans liberty. Of the which freedom and bondage, Christ speaketh thus: Euery one that doth sin, is the seruant of sin: and if the Sonne shall make you free, then are you free indeed. And the Apostle Paul in like manner saith: Know ye not that to whomsoever ye giue your selues as seruants to obey, his seruants ye are to whom ye obey; whether it be of sinne vnto death, or of obedience vnto Righteousnesse? when ye were the seruants of sinne, ye were free from Righteousnesse.

5 To restore vs vnto this freedom & liberty, from the intollerable bondage, & most cruell tyranny of sin, from the horrible wages and reward thereof, which his death our Saviour Christ hath taken vpon him, and undergone that which is unspeakable.

6 What Orator is able sufficiently to unfold and declare the tyranny of sinne and

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Iohn. 8.

Rom. 6.

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concupiscence? First of all, doe but consider what a cruell tyranny the sin of whozedom exerciseth vpon those that are in bondage thereunto: and see what an adulterous woman will doe, to satisfie and fulfill the command of this Tyrant. Shee knoweth very well, that if her husband happily take her in her wickednes, she shall without al doubt be utterly vndone: shee shall, besides the losse of her good name, riches, friends, credit with her Parents, Childzen, and Kindred, lose (which is more) her soule, and whatsoeuer is both good in this world, and in the world to come, and shall leaue behind her perpetuall matter of sorrow & grieve: and yet for all this, so great is the force of his affection, and the tyranny of this wickednesse so insatiable, that this miserable woman is constrained to incurre all these perils though very fearefull and euident, and to deuoure all troubles, so that shee may serue her vncleane lust. What Tyrant hath ener bene heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesse at this day, do swallow men vp, and so deuoure their whele time, that they suffer the to doe, to say, to thinke, and to dreame vpon no

thing else. Wine and Women (saith *Sirach*) make wise men runnagates: Because men being made drunken with the lode of carnall pleasures, are no lesse witlesse to doe all other things, and so farre from reason, and iudgement, as if they had quaffed by an exceeding quantity of most strong wine. For, Reason (which the Fathers call *Noctiluca cerebri*, the bzaines Glo:ino:me) being once extinguished, what are wee better then beasts? Therefore such men, neither the feare of God, neither the p[ri]cke of conscience, neit[he]r death, neither iudgment, neither Paradise, neither Hell, noz any other thing, will call backe to a better life. And the more secure they are, the more busily they endeavour and apply themselves to all manner of wickednesse. And they doe constrain not only the members of their body, but also their mind & vnderstanding, (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to finde out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, and sonnets of loue, full of waite fornesse and deceit: how to decke and set out themselves with fine apparell, with sweet smells, with dainties, and other like allurements. The which to doe, is no better then

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then to wrest the heavenly light of the mind, which was made to behold God, to the obedience of a most wicked bond-slave, and to make þe mind being withdrawne from heavenly exercises, to be subiect vnto the appetites of a most abiect hand-maid.

3 Therefore Whoredome is a great & intollerable tyranney ouer the mind of man: And no lesse in that Tyranny of Ambition. For behold, and see, what a heauie yoke Ambition layeth vpon his Bond-men, commanding them, that all their words and works be wholly imployed as nets & snares to get the common praise and fame of men: and it compelleth them also to creepe as it were vpon the ground, and to flie through the ayre. For man, at the comandement of Ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet so netime, when occasion serueth, he prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himselfe, outwardly preferreth humilitie, and in heart Pride.

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receive a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-

terly disgraced, if hee doe not presently re-
uenge it: and if by no other meanes, then to
prouoke his enemy to some single combate,
and so rather to lose his Soule and body,
then to hazard the least part of his dignity.

10 I omit the tyranny of Couetousnesse,
and of other vices which are innumerable:
affirming with the Prophet David, that al
the seruants of sinne doe sit in darkenesse, &
in shadow of death, fast bound in misery,
and yron. For what greater blindnesse can
bee imagined, then that man should not
know himselfe, that hee should not know
God, that he should not know wherefoze he
liueth, and seeth not his bonds, his miseries,
his perils, and his harmes?

11 And what greater misery can there
be then, that miserable man should haue an
infinite sort of desires, as it were an infinite
sorts of mouthes and stomackes, which al-
waies barke, alwaies craue, alwayes hun-
ger, and is not able to satisfie & fill so much
as one of them?

12 But now let vs see, what reward sin
giueth vnto her seruants, for so great la-
bours. Let vs harken to the Apostle, and hee
will tell vs: The wages of sin (saith he) is
death, that is to say, both the first, and the
second death. For, as a Cockatrice is to the

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Eyes: a dead carkasse to the Nose: and
 Gaule to the Taste: the same, and moze is
 sinne to the Soule of Man.

13 Wherefoze let the bond-slaves offsin
 & wickednesse, goe & serue their Masters:
 let them run into all dangers: let them not
 spare for cost or labours: let them watch
 day and night, least peraduenture they be
 beguild of so great a stipend. & foles' which
 for the wages of eternal death, wil willing-
 ly beare so heauy a yoke, whē as with much
 lesse labour yee might serue righteousness,
 who rewardeth her seruants with eternall
 life in the Kingdome of Heauen. Wicked
 men labour, and good men labour also: both
 suffer, both sweate, both delue and dig; but
 good & godly men till that ground (like hus-
 bandmen) which is firme, sound, and fruit-
 full: that is to say, they exercise themselves
 in good woorkes, & in sound vertues, where-
 by they reape in the end everlasting life: but
 wicked & vngodly men plough in the sand,
 and sow in the flesh: & for the same shall re-
 ceive the wages of sin, eternall death.

14 Wherefoze, whether yee consider the
 wickednesses, by themselves, or the wages
 of the same, the seruice of sinne must needs
 be horrible and woefull. But yet there is
 nothing which doth so much set forth the mi-

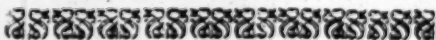
seruy of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were, with a becke onely, at his will, that he might deliuer vs from bondage and slavery; thought it good to be bozne in a stable, & was content to die in sorowes and paines. But what manner of sorowes? verily such, as the onely cogitation and expectation of them might haue bene able to haue brought him into a bitter agony, to sweat water & bloud plentifully. The suffering of the, made the most hard stones to rent, the earth to tremble, and heaven it selfe to be abashed.

15 If God made so great reckoning of the liberty, that hee vouchsafed to take vpon him the forme of a seruant, and to liue there and thirtie yeares in hunger and thirst, in cold, in nakednes, in scallings, in watchings, iourneyes, in persecutions, and in the end to shed forth his most precious heart bloud vpon the Crosse, rather then he would suffer this precious Gemme to be taken fro out of his hands: let vs then acknowledge the exceeding glayze of the Sonnes of God, whereunto we are called: which is the mother of all good things, which also is able to giue peace, perfect ioy, blessed rest, and tranquillity.

If

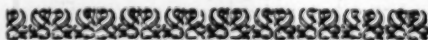
If the Heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as *Quintus Mutius Scauola*, thrust into the fire his right hand: The *Decij* volued themselves to the death, that their legions of Souldiers might bee preserved, and get the victoꝝ: *Curtius* being armed at al poynts, & mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the Cittie of Rome might be deliuered from the pestilence: for the Oracle gaue answer, that the wrath of the *Gods* would cease, if that which the Romanes esteemed best, were thꝛowne into that Gulfe. *Brutus* also, for the preservatiō of the liberty of his Countrey, did not sticke to slay his owne Children. If the Heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought we to esteeme of that most true libertie, whereby we are deliuered from sinne, from Satan, from Death, and from the wrath of God: They song't humane praise, a thing doubtlesse vncōstant, and of small force, as appeareth by the saying of the Poet *Virgil*, concerning *Brutus*: *His Countries loue him driues, & greedy lust of endlesse fame.* But our ends are to appꝛoue our selues vnto God, whose iudgement cannot be deceived:
and

and to get the prize of the Kingdome of heauen, and the fellowship of Angels, which is set before vs, as þe end of our liberty, which we seeke to attaine by this Pilgrimage.



CHAP. X.

Concerning the Imitation of Christ.



He true and sound perfection of a Christian man consisteth in this, to imitate Christ so nere as possibly he can: for, hee is the head, we are his members: he is the Captaine, we are his Souldiers: hee is the Doctor, we are his Disciples. It is said of Platoes Schollers, that both their dyet and their apparell, was alwaies like vnto that of their Masters. And the heathen could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must doe all things after the example of Christ: because the perfection of Christianity, is to bee like Christ.

2 But let no mon bee afraid or troubled: Let no man say with dispaire, how can it be that

that men which are made of dust should imitate God? that we which are a masse or lumpe of sinne, should be like the vnspotted Lambe of God? For, we are not commanded to imitate & follow Christ in that glory and Maiesty, wherein he sitteth in Heaven at the right hand of his Father: nor yet in that power and vertue, by which he governeth the whole world, and worketh signes and wonders: but onely in that patterne of holinesse which he set besore vs in his flesh, when he was here on earth.

3 For thou shalt neuer find these precepts in Scripture: He which walketh not vpon the Sea, is not worthy of me: He that doth not daily raise vp dead men vnto life, cannot be my discipule: and, Blessed is he which foresheweth things to come, & is mighty in signes & wonders, because to such belongeth the kingdome of heaven. These are not the things that wee are commanded to follow in Christ: but these rather, Learne of me, for I am meek & humble in hart. *Christi exemplū* (saith S. Augustine) *est medicamentū visionū, &c.* The example of Christ is a remedy to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a patterne for humility. For both his doctrine and his whole life, was nothing else, but an example

Mar. 11.

Mat. 10.

Mat. 5.

example of meekenesse and humilitie: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, hee saith, He that taketh not vp his Crosse & followeth mee, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen.

4 This thing our Captaines and Guides the Apostles, very well understood, who albeit they spake the languages of all nations, and were most famous in working of Miracles, knowing themselves to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer continually for the name of Iesus. And the blessed Apostle Paul, beside those things which hee had in common with the other Apostles, being rapt vp into the third heauen, heard certaine things which are secret: yet for all that, he iudged not himselfe any whit y more like. or naxer vnto Christ, but for those things onely which he rehearsed in the latter Epistle to the Corinthians; They (saith he) are ministers of Christ, (I speake as a foole) I am more: In labours more

2. Cor. 13.

more abundant : in stripes aboue measure :
in prison more plenteously : in death often.

5 These are the things which wee are to
imitate in our great Comander and Cap-
taine : Namely, in aduersity, patience : in
hard matters, fortitude : in perill and la-
bour, constancy. What heart is so cold, and
cowardly, which considering the inestimable
greatnes of the gift that God hath beflow-
ed vpon vs. in giuing vnto vs his owne so
welbeloued Sonne, with all his perfection,
is not inflamed with an exceeding earnest
desire to become like vnto him in good
works : especially, seeing the father hath gi-
uen him vnto vs for an example, whereon
we must continually looke, framing our life
after such a sort, as it may be a true counter-
paine of the life of Iesus Christ : (as saith S.
Peter.) For as much as Christ hath suffered
for vs, leauing vs an example, to the end that
we should follow his footsteps. Out of this
consideration followeth the whole frame, &
fashioning of our selues vnto him in all his
deeds, words and thoughts : leauing our for-
mer wicked life, & decking our selues with
the new life, that is to say, with the life of
Christ. By reason whereof S. Paul saith :
Let vs cast away the works of darknes, & put
on the armour of light : not in feasting, not
in

in drunkenesse, nor in chambring and wantonnesse, nor in strife ; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Whereupon the true Christian being in loue with Iesus Christ, saith in himselfe : With that Iesus Christ, not hauing any need of mee, hath redeemed mee with his owne blood, & is become poore to enrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. Hee that hath not this affection, is no true Christian. For he cannot say, that he loueth Iesus Christ, if he loueth not his members. And if we loue not our neighbour, for whose sake Christ hath shed his blood, we cannot truly say that we loue Iesus Christ : who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued and redeemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer & giue our workes, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their neede, and being vnto them as another Christ.

7 And

7 And as Iesus Chzist hath endured all the persecutions & spights of the world, for the glozy of God: so must wee with all patientnesse chærefully beare the persecutions & reproaches that are done by false Chzistians, and to all such as will liue faithfully in Iesus Chzist, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Chzists steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and see what thou dost imitate and follow in the life of Chzist. Thou delightest in sumptuous wardrobes, and in many suites of costly apparell: but Christ, in the most cold time of Winte was laid naked in a manger. Thou spendest houres and daies in feasting and banquetting amidst thy dainty dishes, talking and seruing thy belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idleness, passing thy time in singing, laughing and sporting: And the Sunne of God came downe from Heauen for our Saluation, that we might not perish eternally, and for this cause was a Pilgrime, Preached, laboured, tooke no rest, and spent whole

whole nights in prayer for vs. Thou earth
and ashes, canst not digest the least iniury of
words without displeasure: but God sent
his Sonne for vs, to suffer most meekely of
wicked men, euill sayings, reproaches, spet-
ting upon, buffetings, whippings, crow-
ning with thornes, wounding; and at last,
death it selfe. Thou contemnest great
things, and magnifiest smal trifles. If thou
sinnest, thou saiest it is nothing: if thy head
doe ake but a little, thou thinkest it to be a
great matter. To lose thy soule, thou makest
it no great reckoning: but if thou be in peril
to lose but a finger, thou wilt call together
all the Physicians and Chyrurgions in the
City. But Christ with his true example of
life, taught, that there is no euill so much to
be feared, as sinne and Hell: that nothing
was so much to be desired as God, the glo-
ry of God, saluation, and vertue: and that
he is rich, noble, wise, & beautifull indeede,
which is indued with patience, humilitie,
charity, chastity, and with other vertues:
and that he is a poore man, vile, deformed,
and witlesse, which is a fornicator, drunken-
hard, a conetous and proud person, and
which is polluted with other vices, as with
a Lepre and Scab. For Christ being God,
and hauing all things in his power to chose
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what manner of life hee would, during the time that he liued on earth, chose the most vilde and abiect state of life: and therfore for his house, had a stable: for his bed, a manger: for clothes of Tapestry, Hay: and the same none of his owne: a poore Mother, thin & spare diet, apparell sutable: to be short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labour, no afflictions, no miseries, nor any euils, sauing only sinne: only which euil he would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chuse a better state. For he, which was God most mighty, was also most wise. And what other thing doth *Isaias* commend in him more, then that hee should be called Emmanuell, and hee should know how to shun the euill, and choose the good: Hath not Christ then plainly and evidently by his example of life taught, that there is no euill so much to be eschewed, as is sin, and hell which is the wages of sinne? And that no good thing is so much to be desired, as God & godlinesse? If those things which the world so commendeth to be great and good, had bene such indeed, why did the most wise God, reiect them, and would haue

Essay 7.

also his Mother, and other his most deare & nêre friends without them? And why did he rather chöse persecutions, labours, and sorrow, then the pleasures, riches, & ease of the world? Since Christ hath thought these so vnfit for him and his Professors, and followers, let vs rather chöse to be hungry in the pit of tribulation, then to feast with the rich Glutton; to wander through desert places with David, then to liue in the Citties and Pallaces of Saul; and follow Christ in the Wildernesse, then to liue in pleasures with the Scribes and Pharises.

10 God men doe vse the World, that they may enioy God: but euill men doe vse God, to enioy the world: the which when they haue gotten, and haue as great store of Shéepe as Laban, as many Camels as Iob, as great riches as Cræsus, store of Gold as Salomon, as sumptuous and daintie fare as the rich Glutton: yet what doth it profit Eiaui to be Lord of Edom, if he haue no portion in Iacob? or to win all the world, and lose his owne Soule? But many would bee Demas while they liue, and Paul when they are dead: they would bee at the rich mans table in this world, & in Abrahams bosome when they be dead: but light & darkenes wil not agré: the broad & the narrow way haue their

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their seuerall ends, and tend to contraies.

I I Wherefore forsake the World, and follow Christ the guide to godlinesse, the Teacher of euerlasting truth: and measure all things by the same Ephe, wherewith he hath measured them, who cannot be deceived: and haue all things in that estimation that he had them, who could not be ignorant of their value and price. Behold euerlasting things, as euerlasting things: and looke vpon temporall things as transitory: and account vaine things lighter then vanity it selfe: so shalt thou not be deceived: so shalt thou neither feare want, or scarcety, nor desire riches or nobility. Thou shalt not then enuie the prosperity of the rich: thou shalt not then faint in aduersity, nor bee proud in prosperity: and in all things the Sunne of righteousness will giue thee Light, vpon whom thou hast ever bent thine eyes: and with his truth he wil guard and protect thee as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage here on earth: so shalt thou neuer erre.

CHAP. XI.

Concerning the Crosse and tribulations of this life.

If in all other things it beho-
ueth a wise man to haue skill to
beare & gouerne himselfe, how
much moze in aduersity: the
which is such force to shake and discomfort
the minde of man, that therof came heresies,
desperations, thefts, homicides, and al man-
ner of wickednesse; with the which all men
doe so abound, that whether we be small or
great, rich or poore, noble or base, or whatso-
uer else, we haue moze calamity thē felicity
2 The efficient cause of those calamities,
is GOD himselfe: as he testifieth by the
mouth of Esay the Prophet, saying: I am the
Lord, & there is no other: I forme the light,
and create darkeesse, I make peace, and cre-
ate euill; I the Lord doe all these things. And
holy Iob, when in one day he had lost al his
riches, all his Childzen, and the health of
his body, and vnderstanding that hee was
thus afflicted, partly by the Sabeans, and
partly

Esa. 45. 7.

partly by the Chuldeans, partly by the wind and partly by the Fire, which the diuell in his malice raised, and therewithall consumed and spoyled his goods: did he say, The Lord hath giuen, & the Diuell hath taken? No verily: but he said, The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also?

Iob. i

3 Wherefore whatsoeuer befall vs, whether Storme or tempest: theues or murderers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretickes, or Schismatikes: with Angels or deuils: with heauen or earth: or from whence soeuer any tribulation can come, God alone is to be feared, to be prayed vnto, and to be pacified, to whose will and commandment all things obey. For, Fire, Water, Haile, Snow, Frost, Raine, Wind, Storme & Tempest, these when they seeme to be grievous vnto men, what doe they else but fulfill his word?

4 There are two gates then to be considered by which tribulations doe enter into the world: the one is Gods prouidence, the other is sin. Concerning his prouidence, Salomon saith, He hath made the small & great, & ca-

Wis. 6. 14.

Mat. 6.

reth for al alike. And again, Thy prouidence
ô Lord, gouerneth it. And our sauour Christ
himselfe saith, Are not two Sparrowes sold
for a farthing? and one of them falleth not to
the ground without your heauenly Father.
The very haire of your head are numbred.

5 Not only the Scriptures, but y^e most
excellent and comely order, by which we see
so many seuerall things gouerned, being so
different, so diuers, & so disagreeing in na-
tures, & in places, both prone vnto vs, that
al things in the world are gouerned & ruled,
not by fortune and chance, but by the proui-
dence of God. Euen as if thou heare a Harp
sound pleasantly, or if thou see a Waggon or
a Ship to goe forward by art, reason, & or-
der: although thou see not the Harper, Wagoner,
or Master of the Ship: Yet thou art
put out of doubt, that there is a Harper y^e
causeth the Harpe to sound in good tune! a
Wagoner, & a Ship-master, which maketh
both the Waggon & the Ship to move & goe.

6 We are two maner of waies afflicted by
God: for sometimes we are troubled by those
things, that without any fault of their own
doe hurt vs: and sometimes by those things
which hurt vs not without their fault & sin.
The first follow y^e law of Nature, by which
it is ordained, y^e among mortall creatures
the

the weaker shall alwaies giue place to the stronger. The other, doe breake the law of God: as when we suffer & sustaine any thing at the hands of wicked men, GOD hath a worke therein, so farre soth as it may be to our good; & therefore suffereth the euil to be done, drawing out of the euil a greater good.

7 For God is said to worke in that which is good: for there is nothing so euill, which hath not some good ioyned with it: and there is no good so small, whereof God cannot make a bottomlesse fountaine, and as it were an Ocean of all good things. As for example behold a lame man. What is it to halt? To halt is to walke, but yet not without a Malady. To walke is good: but the Malady is euill. Wherefore from whence hath the man that walking which is good? From y^e power of his will, and the mouing instrument of y^e minde. From whence commeth y^e Malady? commeth it from his will? no verily: but either of the shortnes, or crookednes of his leg, or some such like cause. After the same manner, a thiefe stretcheth soth his hand, he shaketh his sword, & it is of God, and is good. But to kill him whom he should not, is euill, and commeth from the wicked wil of man, which God neither compelleth, nor moueth, nor helpeth to doe, & yet neuer

the lesse suffereth that to bee done, which hee desireth. Thus then we see how farre God hath his worke in the sin: of men, in suffering them to be done. And although it is in him not to suffer euill, & which without his sufferance could not bee: yet notwithstanding (that I may vse S. Augustines words) hee thinketh it better to draw that which is good from euill, then not to suffer any euill at all. For God would not suffer any sin to be, if he were not so mighty, so prudent, & so good, that both he knoweth how, & also can and will out of sinne, worke greater good.

8 What greater euill could there be, then so many Prophets, so many Apostles, so many Martyrs, & Christ himselfe to be slaine? could not God haue hindred this? No doubt most easily: but he would not. By which we see how great glory & felicity he hath brought to them that suffered: how great honour & prayse they haue yelded to God, for whom they suffered: and how great profit and commodity their death & sufferings haue brought to the whole world. Neither did the Church at any time suffer the persecutions of & heathen, but it was thereby made the better, & more vigilant, the more glorious, and like gold, which comming out of the furnace, is more fine and pure.

9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason wherof, so sone as we are bozne, we bring with vs the sentence of death: Much like vnto those sick men of whose like the Physicians haue no hope, doe onely for a time maintaine life with preseruatines, that so a little while he may linger, to make his Testament, and then depart: Euen so it fereth with vs al, who do not therfore eate, drinke, & sleepe, that we may neuer die, (for that cannot bee) but that wee may prolong our life for a few daies, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royall ships, and are brought to the shore there to be hanged, haue no longer hope of life, then there is space betwē the ship & the land: euen so, enery one of vs which like Roners saile here in the sea of this world, being once taken and holden captiue by the Ministers of Gods iustice, when wee are come to a certaine place and poynt of our age, shall without all doubt or mercy abide there, and suffer death.

10 Sin therfore hath opened the passage vnto death: & the whole host of tribulations doe follow death as their captaine & guide, & de enter in vpo vs by the same breach of sin. And we doe read of sinne: The wages of sin is

is death: enen so also we reade of tribulations; *Miseros facit populos peccatum.* That is, Sin is the cause of many tribulations.

Psal. 92.

I 1 Neither is it for one sinne of Adams, that so many tribulations come vpon vs, but also for an innumerable sort of sins which we haue added, and doe adde daily; as the Holy ghost by the mouth of the Prophet Dauid hath pronounced: If their Children forsake my law, & walke not in my iudgements: If they breake my statutes, and keepe not my Comandements, I will visit their iniquities with the rod, and their sins with scourges.

I 2 God afflicteth the Jewish nation, one while by the Philistines: & another while by the Medianites: another while by the Assyrians; and also by the Romans: but alwaies first they sinned & prouoked God to anger: as the booke of Iudges, the booke of Kings, & of the Prophets do declare. God also afflicted the Church of Christians by tyrants, as Neroes, Dioclesians, and such like, which most cruelly persecuted y^e Church: the cause of all which persecutions, was the sins and wickednesse of the Christians, as appeareth by Cyprian and Eusebius.

I 3 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribulation

bulation, the Autho: of y^e Epistle to the Hebrewes writeth thus: Now no chastising, for the presēt time seemeth to be ioyful, but grieuous: but afterward it bringeth the quiet fruit of rightcousnes vnto them which are therby exercised. Although therfore we cannot plainly know the fruits of tribulation, befoze such time as wee come to that blessed and heauenly life, which is free from all miserie & trouble: yet notwithstanding it will be very profitable for vs to speake & thinke vpon the same diligently and often: that being confirmed by the sweetresse and profit that may come therby, we may not be discouraged with the present calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse.

14 And although it must bee confessed, y^e afflictions of their owne nature are euill, & to flesh & blood very grieuous and terrible: yet vnto Gods Children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All thinge worke vnto them for the best. For whatsoeuer they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red Sea was to Pharoh, wherein hee was drowned, but Israell saued. In the wicked, tribulations stir vp desperation: but in the

the godly and assured hope. By these as by a fatherly chastisement, our dayly faults are repaired, haughtinesse & pride kept vnder, the flesh & lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnesse, & negligence shaken off, the confession of faith expessed, the weaknesse of our strength discovered, and we prouoked more earnestly to pray & call for the fauor of God, & daily to vnderstand the perversenesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: for, It behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name aboue all names giuen vnto him: so we also, if we suffer with him, shall raigne together with him. Verby also we are brought vnto patience: that being become as a Diamond Stone, we shall sooner weary them that strike vs, then we our selues be broken. For tribulations be as exercises in a humane body, wherby rather health is confirmed, & the strength recovered then taken away, or weakned through them

16 Wherefoze the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions, but

that which is the worke of God and of the Holy Ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature euill and odious, patience is not gotten, but rather shaken off. The which is moze manifestly to bee seene in the wicked: who, when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the Physitian, of things venemous & hurtfull, maketh most healthfull Medicines: euen so Almighty God by his wisdom, out of afflictions (although they be euill things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; the which is a certaine trial both of our selues, and of our owne strength: and especially, of the might and goodnesse of God. For, in suffering of aduersities, wee learne how great the corruption of our nature is, which being touched with any aduersitie, straight-way (except the Holy Ghost helpe) breaks forth into murmurings, grudgings, & into blasphemies & complaints against the prouidence of God. Whereof we haue a lively example set forth in Iob, who being deliuered by God vnto the deuil to be tried, how
great

great blasphemie poured hē out in his afflictions: how much complaineth hee of the prouidence & iustice of God: but the light of the holy Ghost had no sooner illuminated him, but how did he plucke by his spirits againe: how godly & rightly doth he iudge of God? The crookednesse of our nature is hid from vs: for y heart of man is vnsearchable. But loke how sone the fire is striken out of the flint Stone, so sone breaketh out our peruerse nature, when tribulatiō oppresseth vs. This triall (as Peter saith) is euen as a furnace vnto Gold: & therefore God answered Abraham, when he was now ready to sacrifice his son; Now I know that thou fearest God. No doubt that was knowne vnto God afore: but by y fact he brought to passe that his obedience was the better knowne vnto others: for wē are like vnto certaine spices, whose swēt sauour is not felt, vnlesse a man bruse them well. We are also like to stones called *Pyridites*, which shew not forth that force which they haue to burne, except when they be pressed hard with the fingers.

18. The tryall also (before spoken of) bringeth hope. Whereby we see, that God hath so disposed those instruments of his, as that they should one helpe another, & the one bring in the other. By reason of the hope of
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the glory of God, afflictions are not trouble, some vnto vs, but God giuing vs strength, we beare them with a valiant minde. And in the very suffering, we haue greater triall and pꝛoofe of the goodnesse of God towards vs: whereupon wee conceiue the greater hope. So hope breedeth and bringeth in patience, and patience hope. For when we consider that God was pꝛesent with vs, in suffering our afflictions patiently, we hope also that he wil hereafter be pꝛesent with vs, & at the length make vs blessed. The sick man because he hath confidence in the Physitian, suffereth y^e impostume to be cut: after ward as he feeleth himself relieved, he putteth confidence moꝛe & moꝛe in the Physitian: so, as if need were y^e his soꝛe should be cut off also, he would nothing doubt to commit himselfe to his fidelitie. The Denill so much as in him lyeth, driueth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, y^e Holy Ghost saith: because thou hast quietly & patiently boꝛne affliction, it may be a sure token vnto thee, that God therein declareth his fauour towards thee: wherefoꝛe haue thou a good trust, foꝛ he will deliuer thee.

19 This confidence will make vs to resolute with the Apostle Paul, that no manner

ROM. 8.

of

of tribulation shall bee able to remoue vs from the loue of God which is in Christ: neither the losse of goods, of Wife, Childre, friends, lands and possessions, nor any thing in y^e world, because wee are verily perswaded, that his loue and bounty towards vs is such, y^e oftentimes hee most abundantly re- stoereth those things which are lost, for his sake: and that sometimes in the midst of tribulation, & even in the very crosse & death, hee giueth to his Children so much strength and consolation, that in very deed, it is more then a hundred-fold. The losse of the sayd worldly things, is to many a great griefe: but, is not the winning of a hundred-fold so much, & the obtaining of an everlasting kingdome, a good salue for this soze? If we gaine with the losse of transitory things, heavenly treasures: with the forsaking of worldly friends, Christ to be our deare & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our Heauenly Father, Christ our most louing brother, and to be loued of the Son of God as his deere darling & only begotten spouse: what haue we lost? what greater gain can we haue? or what more profitable exchange can be made? This bargain, & profite, hath our heauenly father promised vnto vs, be a
 Will

Bill of his owne hand, sealed with the blood of his onely Son, testified by the witnesse of his Apostle, and left with vs in our owne custody, to be paid at the sight whensoever we shall require it. Whereof this is the content: Who so hath forsaken house, brother, sister, father, mother, wife, childre, or land, for my names sake, he shall receive an hundred fold, and the inheritance of everlasting life. Who can deny, but that hunger, cold, nakednesse, extreame pouerty, and want of things partly necessary, are a heauy burthen for man to beare: but the weight thereof is lightened & made easie to them that with a right eye and vnfainedly doe beleue Gods promise, & cast their care on him. Cast thy care vpon y^e Lord: for he careth for thee. Your heauy father knoweth that you haue need of these things meat, drinke, & clothes. He ministreth these things in due time to the beasts of the earth, the foules of the ayre, & fishes of the sea: and will he not keepe his promise vnto vs, for whose sakes he hath made these creatures, and hath made vs Lords ouer them? What cause haue we to mistrust his purpose, rather then the bird y^e flesh forth in the morning, vpon this naturall perswasion, that he shall find feed, not doubting, but that he who made him, will not suffer him to starue with hunger?

hunger? Vane wee seene such as put their trust in him, starue with hunger, die with cold, or perish through nakednes: it hath not bene heard of, that the righteous hath bene forsaken, or his seed beg, wanting bread. For they, that know the name of the Lord will trust therein: for he forsaketh not them that seeke after him. And hee willeth vs in the day of our troubles to call vpon him, adding this promise, that hee will deliuer vs. Whereunto the Prophet Dauid did so trust, feeling & comfortable truth thereof at sundry times in many & dangerous perils, that he perswaded himselfe (al feare set a part) to vndergo one painful danger or other what soeuer: yea, if it were to walke in the valley of the shadow of death, that he should not haue cause to feare: comforting himselfe with this saying (which was Gods promise made vnto all) For thou art with me, chy rod and chy staffe, euen they shal comfort me. Is Gods staffe waken so weak, that we dare not now leane too much therō, least it should breake? Or is he now such a changeling, that he will not be with vs in our troubles, according to his promise? will he not giue vs his staffe to stay vs by, and reach vs his hand to hold vs vp, as he hath bene wont to doe? No doubt, but that he wil be most ready in al extremi-

Psa. 32.

tie

tie to helpe, according to his promise. The Lord that made thee (*O Iacob*) and hee that fashioned thee (*O Israel*) saith thus, Feare not, for I will defend thee, &c.

Egay 43.

20 He is that mighty Captaine, which ha-
uing vnder his gouernment many souldiers
and seruants, hath them at his commande-
ment, that when he biddeth the go, they go:
when he saith abide, they abide: and when he
willethe the to do this or that, they obey his
word. For paine, pleasure, griefe, ease, sick-
nesse, health life, and death, are at the becke
and call of God, and doe come & goe at his
appoyntment, as the faithfull Centurion co-
fesseth in the Gospell: Yea, he worketh so
forcibly in his Childzen that leane vnto his
promise, that he maketh to them, of paine, a
pleasure: of griefe, ease: of sicknesse, health:
and of death, life: as contrariwise to the vn-
belœuing, pleasure, ease, health, and life is a
weary, irksome, and painefull death.

Mar. 8

21 But reason and our flesh are hardly
perswaded, that we are beloued of GOD,
when we be exercised with afflictions: and
yet the authoz of y^e Epistle to the Hebrewes
saith, That if we be not vnder chastisement,
(wherof al are partakers) we are bastards, &
not sonnes. And S. Paul to y^e Romans brin-
geth in the complaints of the Saints which

Heb. 12.

Rom. 8.

Pal. 44.

were tormented & afflicted before Christs time: For thy sake we are deliuered to the death all the day long: we are counted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most deare vnto God: & yet they make this sorrowfull complaint; We are accounted as sheepe to the slaughter. As if they had said, We are otherwise dealt with, then the Fathers in the old time were dealt withall: vnto whome God seemed to beare great fauour when as he enriched them, sought for them, gaue them victorie, & with excellent names and titles made them famous & honorable, we say we are now otherwise dealt withall: for wee are deliuered vnto the enemies as sheepe to be slaine, as vnto whom they may doe what pleaseth them: death hangeth all the day long ouer our heads, and we are neuer in security: but yet herein we are comforted, that we are not in this perill as men that suffer for euill doing: but, for thy sake, that is, for religion and godlinesse.

22 Whereby also wee are admonished, that paynes, punishments, and death, make not Partyes, but the cause: for otherwise many suffer many grievous things, and yet are not Partyes nor Confessors. If punishments make Partyes, than the Papists at
this

this day might truly boast of Partyzdom, when, for their trayterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Schismatikes, which would faine be reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiastical censure iustly punished. But these are such Partyz and Confessors, of whom S. Augustine writing to Boniface, *de correptione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kinde of men, which is they could finde none that would kill them, would often times breake their owne necks head-long, and would slay themselves. These men (saith he) must not be counted Partyz. These are not Sheepe, but Goats. These are not led against their wils, but run head-long through ambition and proud conceit. These Kammes folloyn not the example of Christ, of whom it is written, that when he was led like a Sheepe vnto death, yet did he not open his mouth: for these open their mouthes too wide, uttering blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliuer my body to bee burnt, and haue no charity, it profiteth

We shold
then haue
many
Martyrs
at this
time in
England

1. Cor. 13.

me nothing. Therefore Partyes and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

23 Therefore we, hauing a good cause, ought with patience & meekenesse to be ready prepared, when trial shall be, to suffer persecution & tribulation, after the example of the holy Partyes of the old time, because the Crosse alwaies followeth them which will liue godly in Iesus Christ. Then hee who hath promised vs, that neither in fire, water, no no; yet in the shadow of death he wil be from vs, but will be our buckler, defender & shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that hee will giue vs a ioyfull end and deliuerance.

24 The holy ghost hath caused many histories to be kept in writing for vs, that line now in the latter age of this world, to this end, that we should not onely behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstood and overcame by faithfull patience the malice thereof, but also by reading of them wee should in our like troubles, learne like patience, receiue the same comfort, and being thoroughly tryed, conceiue a sure hope of the same victory, which

Marks of
a true
Martyr.

which they, after many and sundry trialls, did winne: whereof we shall not be disappointed, if we to the end sticke lawfully. If it be too hard, and aboue your capacity, to behold all the Histories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration, that you may espie & behold in them the order of Gods working with his Church in all ages: and if you doe not vnderstand in diligent perusing them, that the end & issue was ever a ioyfull & glorious victorie & deliverance wherewith to comfort our selues in the midst of miseries: take into your hands the comfortable Histories of King David: marke his whole life, from that time he was taken from his fathers shep, vntil his death: behold him in your selues, whensoever you shall be afflicted with any kind of crosse.

25 After that the Lord had found out Dauid, a man after his owne mind, & appointed him King ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies y^e Idolaters, that dwelt neere about him: he did not grant vnto him such quietnes neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul: and also after Sauls death, the Idolaters, & also Sauls friends,

friends, seeking at the waies that might be,
to depole him from his kingdome.

26 And not only was he thus bered with
his foraine enemies, but also most grieuous-
ly of all other, by those of his household, who
should haue been his most deere friends: his
owne natural Sonne Absolon, his most pri-
uy counsailers, the Nobility of the Realme,
& the most part of his subiects. Absolon pre-
tending to his father David a great holines
(as the manner of hypocrites is) desireth to
haue leaue to goe vnto *Hebron*, there to sa-
cristice, for the performace of a vow which
he had made in the time of his being in *Sy-
ria*. But his meaning was, to obtayne the
kingdome from his father, & stirre vp *Israel*
against him: which he brought to passe. Da-
uid was banished, & persued to the death by
his stone son, who wrought so much villa-
ny against his owne Father, that he did not
forbeate, in his dispiight of him, to mis-
use his
fathers wines in the sight of all the people.
How grieuous and dangerous this sobaine
change was to David, and to the people.
which were but a few, in respect of the great
number of the malicious hypocrites which
followed Absolon, it appeareth playnely in
the Story, and you may easily consider.

27 The best that was like to come of the
matter,

a. Sam. 15.

matter, was, that while the kingdome of *Israel* was thus diuided, Gods enemies the *Philistines*, which had lye[n] long in wait therefore, should snatch vp from both the parties the kingdome of *Israel*, and not onely utterly banish Gods true Religion from among the *Israelites*: but also bring them, their country, and their posteritie into most miserable bondage and thralldome, and that to Gods enemies, the most vile people and hated of the Lord.

28 David in all these perillous dangers of his owne life, losse of his kingdome, and bitter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand, acknowledging the true cause, vnfaignedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behauiour he himselfe described in a psalme, which is left in writing, so as to learne hereafter how to behaue our selues in the like persecution.

29 When he was fled from *Ierusalem* and the *Priests* were departed from him with the Arke of the Lords Couenant, hee went vp vnto mount Oliuet bare-foot, wept as he went, and had his head conered: and so

so did all the people that were with him and he made his mone vnto the Lord, saying: O Iehouah, how are they increased that trouble me! how many are they that rise against me! how many are they that say of my soule there is no helpe for him in his God!

30 Wonder not, though this good King, with a heauy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, suddainly to be cast out of his royall seate, & brought in danger of his life, & that by his owne naturall Son? Can the displeasure of any enemy so much pierce the heart of a kind Father, as the vn-naturall cruelty of the Sonne to seeke his death, of whom he himselfe had his life? It grieved him no small deale, to perceiue such as had been his wise Counsaillers, whom he much trusted (whose dutie it had bene, with the spending of their owne liues, to haue defended the cōmon-weale, brought to a good and quiet order both in matter of policy, & of Gods true Religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor yet consideratiō of duty to his most honourable Father, neither regard to the prosperous weale of his native country. But nothing
of

of all these grieved him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these evils. He called to remembrance, that these plagues fell vpon him sent from God, w^hose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccavi*, I haue sinned: and afterwards when he saw this grievous and sudden change follow, he perceiued it came partly by his sinne, by the worke of God, & therefore submitted himselfe wholly to Gods will, saying: If I shall finde fauour in the eyes of the Lord, he will bring me againe, & shew me both his Arke, and the Tabernacle thereof. But, and the Lord thus say, I haue no lust vnto thee: behold heere I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of GOD acknowledged his troubles to be of gods hand, his sinnes to be the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoever should be layed vpon him. He assured himselfe, that when he himselfe was most weake, then GOD would declare

clare his strength for his owne glory sake : and after he was reduced to faithfull repentance by the correction of his merciful Father, then the rod should be cast into the fire.

32 This consideration of Plagues and tribulations, both to priuat men particularly, and also of Realmes and whole Commonwealths is diligently to be weighed, that as they come from God, so they haue this end, that they tend partly to his owne glory, partly to our profit & amendment. For although sin be the generall cause wherefore al mankind was, is, and shal be molested with many and sundry kinds of troubles & calamities, yet the calamities & afflictions are not to all kind of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, then the godly and chosen Children, who are y true Church of God, the liuing members of Christ, & such as shal neuer be separated from God, and their louing Saniour in Christ Iesus.

33 These, although they be neuer without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is either for the Honour and glory of his owne name, or the profit, comodity, and exceeding

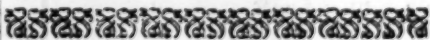
exceeding benefit of them whom he thus afflicteth, either else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it bee well and iustly considered.

34 Thus you may plainly see, how God hath wrought in his Church in olde time, and therefore should not discourage your selues for any sudden change: but with Dauid acknowledge your sins to God, declare vnto him how many there be that bere you, and rise vp against you, naming you Hugonites, Lutherans, Hereticks, Puritans, & the children of Belial, as they named Dauid. Let the wicked Idolaters brag, that they will preuaile against you, & ouercome you, and that God hath giuen you ouer, and will be no more your God. Let them put their trust in Absolon, with his large golden locks, & in the wisdom of Achitophel & wise counsailler: yet say you with Dauid; Thou O Lord art my defender, & the lifter vp of my head. Perswade your selues with Dauid, that the Lord is your Defender, who hath compassed you round about, and is (as it were) a shield, that both couer you on every side. It is he onely that may and will com-

passe

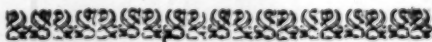
With these and other such like reproches, are the Children of God often tryed.

pasſe you about with gloꝝ and honour. It is he that will thruſt downe thoſe proud hypocrites from their ſeat, and exalt the lowly and make: It is hee which will ſmite your enemies on the cheek bone, and buſt all their teeth in ſunder: he wil hang vp Abſolō by his owne long Hayze: and Achitophell, through deſperation, ſhal hang himſelfe: the bands ſhal be broken, and you deliuered: for this belongeth vnto the Lord, to ſaue his frō their enemies, and to bleſſe his people, that they may ſafely procede in their Pilgrimage to heauen, without feare.



CHAP. XII.

Concerning the alteration of true Religion in all Ages.



Albeit Dauid and his Bindome, after he was annoynted King ouer GODS people, were exercised with many troubles, during his time: yet hee obſerued the ordinances of the Lord, and kept the true religion among his people, according to the Commandement of GOD. After him Salomon had

had gouernance ouer Gods people : who in the beginning of his raigne walking after his Father Dauid, did build GODS temple, and obserued the true Religion. But that lasted but a while: for in his later yers he fell to idolatry and seruice of false Gods, so that the true seruice of God began to bee corrupted.

2 After him his Son Robeam raigned: at whose beginning the Realme had such a miserable chage, that it could neuer after recover it selfe againe. For the kingdom was diuided, and ten Tribes which were called afterward *Israel*, fell from Roboam, & from the true Religion, vnto idolatry, & false seruing of God : & so continued in false superstitious religiō, alwaies hating the true religion of God, killing the Prophets that did teach the truth, & the godly people that confessed the same many yers; and yet all that time perswaded themselves, that they had the true seruice of God, & that their doings did much please God, yea, the face of Gods Church was so blemished, & brought to such a small number of true Professors, that the Prophet Elias complained, that there was not on left but he alone: whose life also they sought after. Consider wel this history, & the working of God with his Church & true religion.

ligion. The Prophet Samuel had taught the people the true seruice of God : the worthy king Dauid maintained & saue all his time, but with great difficulty. Salomon his Son (a prince of most singular wisdom & knowledge, perfectly instructed in the waies of the Lord) fell from God, corrupted Gods religion with the false seruices innented by man: insomuch, that the Lord was so offended therewith, that he cut off from & rule of his posteritie, the most part of the kingdom: so; the ten Tribes were neuer after him vnder the gouernance of his Incessors: neither did they afterward walke in the feare of God, but in Idolatry and false religion, til at the last God sent the Assirians to innade the, in that wise, that they ouercame them, carried them so;th of their owne country, dispersed them in many countries among the heathen, sent strangers to inhabite their land, and so vtterly destroyed the kingdom.

3 This was a feareful iudgemēt of God: where he had but one small kingdom in the whole world that bare & face of his Church, where his true honour was maintained, & that so suddainely, of twelue Tribes, ten should fall from God to Idolatry, and false religion : yea, and the other also during all the time of Roboam, and his Sonne Abia,
after

after him. So y during all this time, there was not in the world any Church or people where the sincere religion and pure word of God was receiued by publike authority & common order: although God reserved alwaies some that priuately serued him, and feared his name faithfully, who were alwaies so hated & punished by the Idolaters, that their lines were bitter vnto them.

4 In those daies did the Idolaters make y selfe same reasons & arguments against the Prophets & their doctrine, which Idolaters doe make now against Gods people, & his true religion, concerning generality. The faithful the liued amongst these idolaters w no lesse perill & danger then the christians haue done in Spayne, & in other Countreies where y Gospell hath not free passage. The Prophets were then imprisoned, and drinen out of their countrꝝ like seditious hereticks, the causers of al euil, as the true pꝛeachers in some places of Chyistendome now are.

5 After the death of the wicked Kings of Iudah, GOD visited his people with some light of the truth by the meanes of Asa, and King Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was

done, not without great difficultie & trouble, and continued but a small time in that same order. For Ioram, the son of King Iosaphat ouerthrew the true seruice of God, contemned it, & brought in the place thereof the superstitious & Idolatries of the Kings of Israel, & so the church continued neuer perfectly reformed, but alwaies afflicted, til the time of Ezechias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good Kings, yet was not the church cleansed of all the Idolatries, and false counterfeite religions as it appeareth by the Prophets, Elia, Amos, Ilay, Osea, Micha. But the worthy King Ezechia, in the first yeare of his raigne began to reforme Religion, brake downe and banished all Idols, & Images, Hil-altars, & whatsoeuer was against Gods Comandment, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficultie, so it continued in puritie but a little time. For his son, wicked Manasses, who reigned after him put away, & did forsake the true way, and brought in againe all manner of Idolatry & false religion: and did grievously punish & persecuted the faithful people & true Prophets. He shew (saith the

the Scripture) innocent blood exceeding abundantly. In like manner did his son Ammon also, who raigned after him.

6 This grieuous change remained thus, untill the good King Iosias made a new and godly refozmatio: which ought to be a glasse to all Princes to behold themselves in. But this godly refozmation of this good King did not continue: so; his Son, and all the kings of Iuda after him, forsooke the waies of God and restoyed againe the Idolatry, & false religion of their forefathers, and so continued till God sent the King Babylon, to destroy their cittie, temple, & country: who also led them captiue into Babylon, where they continued many yeares in great afflictions: as it appeareth by the Prophets, Ieremy, & Daniel; so that in five hundred yeares & above, in the dayes of all the Kings of Iudah, Gods Religion was set forth, and receined in publicke order sincerely & perfectly, and the contrary vtterly banished and abolished. But in the times of Dauid, Ezekiah; and Iosias, (as Iesus the son of Sirach witnesseth, all Kings, except Dauid, Ezechia, and Iosias, committed wickednes: so; euen al the kings of Iudah also forsooke the Lawes of God.

7 With what difficultie and troubles, Gods religion & true seruice was restoyed

after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles & grievous persecutions the true servants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, & then in Machabees. And although vnto the coming of Christ, there was an outward face, & beautifull shew of Gods religion among the Iewes: yet was it so defaced, & utterly falsified with traditions of the Pharisees, who were at that time in estimation, that Christ himselfe doth testifie, y^e their service was but vaine traditions of men, and the Commandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: so, immediately after the captivity, all prophesying ceased in Israel. Now peruse the History of our Saviour Christ in the foure Euangelists, & you shal perceiue in what estate Christ found his true Religion: what paines & trauel he toke to restore the true & sincere honouring of God: with how great difficultie he brought it to passe: And at the last, how it cost him his life. After whose death, the cruelty of th^e who would seeme to haue & maintaine the true honoring of God, ceased not, but stirred vp most vehement persecution against y^e true Church of Christ

Christ, and dispersed it thzoughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs church.

8 After Christs death, & cruel tyzant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most baninously. Nerva his successour was friendly to the Christians. Traian after him, a cruell persecuter & enemy; & then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christians & were in Asia, & also the west parts, were cruelly disquieted; shortly after this time, did England receiue the Christian Faith, & was the first Countrey of all the world that received the faith of Christ by publike authority, Lucius being the first Christian King. But the purity of Christs truth did not long here continue not much aboue One Hundred yeres.

9 Seuerus the Emperoz wrought al & means that might be, to destroy Christs Church, & to subuert the true religion with most sharp persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrant Maximinus did soze molest the faithfull: & likewise after him, Decius, Gallus, Hostilianus, Lucius, & Valerianus, Galienus granted the Christians peace: Aurelinus persecuted them. And Dioclesianus more like an infernall Serpent then an earthly man, did as it were deuoure the Church most cruelly. In his time, was the greatest persecution that hath been before: the torments were much more weary in shedding of Christian blood, and cruelly tormenting the faithfull, then the holy Martyrs were in suffering the paines. There were in this persecution, within 30 dayes aboue Seventene thousand Christians killed most spitefully.

10 But Constantine the good Emperour became a Christian, set the Church in peace, & was the first Emperour that did by publicke authority, put downe deligently, and truly maintained Christianity. But that lasted not long: for, within short time after Iulianus the Apostata being Emperour, went about to vndo all that Constantine had done, vsed wonderfull policies to destroy the christian Religion, and did afflict the faithfull very grievously. After this time, the Church was grievously molested by the Arians: after, with Hunnes, Vandales and Goths: and so

Eusebius.
Ecel. hist.
lib. 8. c. 9.

so continued many yeares, till all good learning began wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it bene euen vnto this day miserably afflicted, and wonderfully defaced by two vicars of the diuell, put in committion at one time, about eight hundred yeres since: the one Mahomet, for the East: the other, Antichrist of Rome, for the west. the one forraigne, the other a more nere and domesticall enemy to Christians. For, during these foure hundred yeres, Rome hath ben Tophet, and the balley of Hinnon, and the very Altar whereon hath ben sacrificed the bodies of Gods Children: whose tyranny and outrage is such, that the Kings & Potentates of the world, haue bene, and are greatly dammified, and iniured by her; as appeareth by many notable Pageants, which she hath played before our time: amongst which, this owne shall serue for many.

II Pope Innocent being displeased with George Pogiebracius King of Bohemia, for fauoring of Iohn Hus and his religion (that is to say, for playing the part of a Godly Prince) did excommunicate & dispose him, appoynting his Kingdome to Mathias. But Fredericke the Emperour would not thereto consent: and especially after the death of the

asofsayd George, when the Emperour and
 the Bohemians leaning out Mathias, did
 nominate Vladislaus (son of Casimir, king
 of Polonie) to be King of Bohemia. For
 the which, great warre and trouble kindled
 betwene him and Frederike the Emperour:
 wherein y^e Emperour had bene vtterly ouer-
 throwne had not Albertus Duke of Saxony,
 rescued the Emperour, & repressed the be-
 hehement of Mathias. This fire of dissention
 being kindled by y^e terrible thunder-belt of
 the Popes excommunication, did yet a great-
 ter mischiefe. For, it hindred the sayd Ma-
 thias in his expedition against the Turkes.
 wherein he should haue been set forward and
 ayded by Christian Princes and Bishops.
 The like curse and excommunication hath
 been denounced by the Antichristian Bishop
 Pius Quintus for the like cause, as wee all
 know, against M. Elizabeth: but the same
 hath been altogether turned to her & her peo-
 ples good, by him that can and will blesse,
 where Balaam curseth. What should I need
 to set before you the bloody broylez of France
 and of the Low countries thereto adioyning
 wrought and brought to passe by this dome-
 sticall enemy, vnder the colour and name of
 a holy league, therby to maintaine idolatry
 and superstition, & to rote out the religion
 and

and seruice of Almighty God? It is too too manifest; they haue felt it, and al the world cannot but cōdemn it. But what better can be expected? Can any god come from *Rome*? No verily. For as *Babylō* is full of Distiches; as *Africa* yēerly breedeth som monster; & as *Sodome* & *Gomor* sendeth forth yēerely noysome stinches: so the Church of *Rome* is the nurse and fountaine which sendeth forth erroꝝ, rebellion, and vtter desolation (if it were possibly) of all Christian Kingdomes.

12 Now weigh and consider with your selues this same brieife rehearsall of y^e seate of Gods Church: howe the Church of the Israelites was afflicted in the time of y^e Kings, then carried into a strange Countrey captiue, after their returne & redifying of the Temple, what great perils and troubles it sustained, till after the dayes of the Machabees: next, consider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutions, which the Church suffered vnder most cruell Tyrants, from the eight yēere of Nero, by the space of thre hundred & twenty yēeres, vnto the time of Constantine: & from his time thre hundred yēers after by the Arians and barbarous Hunnes, Vandals and Goathes, by whose meanes god learning was decayed, and ignorance brought

brought in: & then marke with aduise-
ment, how that from that time hitherto Mahomet
hath vsurped & afflicted the East Church, &
the Pope the West: so: hee began to exercise
his proud power ouer the Church, about the
same time that Mahomet brought in his re-
ligion. Consider I say with aduise-
ment in all these times, how little while Gods Religi-
on was maintained in the Church: what
perilous changes were in the Kingdome:
what exceeding crueltie was alwayes vsed
against the people of God, as though they
had been Heretikes, his word condemned as
heretic, and the cause of all euils: and you
shal easily perceiue, that neither Gilgal, Silo
nor Milpah, can assure the Lords Taberna-
cle, any rest, and that Religion keepeth not
her place and standing any long time.

13 The vse and profit which is to be made
hereof to our selues, is this: that soasmuch
as God hath giuen vnto vs his word, and
Ministry thereof, in such wise that we haue
amongst vs (blessed be his name therefore)
his true religion & seruice: let vs not grow
secure, forgetting our duties vnto him in re-
gard of so vnspeakeable a blessing: lest he
come shortly and remoue our Candlesticke
fro vs. For he hath no lesse cause to execute
his iudgments against vs now, then he had
in

in old time against the obstinate & vnthank-
full Iewes; of whom he complaineth thus :
What shal I doe vnto thee O *Iacob*? thou *Iu-
dah* woldst not obey, I wil turne me to other
Nations, and to those will I giue my Name.
For, he intreateth vs continually as a fa-
ther doth his Sons, as a mother her daugh-
ters, and as the Nurse her yong Babes, that
we would be his people: and yet by our dis-
obedience we refuse. It is therfore to be fea-
red, that the Kingdome of God shall be ta-
ken from vs, & giuen to a nation which wil
bring forth fruits of the same. For I am ve-
rily perswaded, there is nothing that will
more speedily depriue vs of Gods fauor, and
that will sooner bring vpon vs his heauie
Judgements, then our vnthankefulnes in
abusing his word and Ministry.

14 It seareth with vs, as it did with the
Israelites, after their mighty deliuerance out
of Egypt, in the wilderness: who at the first
when Manna was strange vnto them, liked
it wonderfully, so that they would run out
euery on the Sabbath, although they were
forbidden to gather it; but sone after way-
ed weary of it. Euen so in the beginning of
Queene Elizabeths most happy raigne, we
all, as men almost hanger-starued for lack
of the spirituall food of GODS Word, the
Manna

Manna of our Soule, were right glad by what occasion, or from what manner of person soeuer we might heare y^e Angelical tidings (as it were from heauen) of our saluation in Christ, & of our iustification through faith in him: Yea, how ioyfull were we then to heare **C D D** serued in our vulgar tongue: but now either through negligence or lazinesse, we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to vndermine and intrap him, or peraduenture to fetch a nap or two, or to meet a friend, &c.

15 Through this fulnes, some are grown so lazie & vnlustie towarde the spirituall Manna, that they wil no moze goe seek it abroad, as in former time of neede: but wil haue it brought home to their houses, and so make y^e publike Minister, a Parlor-Preacher, as it were now a time of persecution: whereas Eli hath his open place by one of the Pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *Vbi habitas?* Master where dwellest thou? He answered, Come and see; and they came to him, & not he to them. He himselfe commanded it should be so: If any man thirst, let him come to me,

16 And as touching religion, many be of Gallios mind, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of Bing Agrippaes mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum bonora, aut totum abijce*: Either honour Christ wholly, or cast Christ wholly away.

17 There be also many that deale with Gods word & his religion, as both the Butcherly with the swate flowers: and that is euen to die their wings with them, that they may seeme to be of faire painted colo: these thinke that holinesse consisteth in often and much hearing, how little soeuer they practise. They can indure the sowing of a Gomer, although they reape but an Ephra. To these it may be sayd, as Phocian said sometimes to the Athenian bands, *O quam multos duces, quam paucos milites!* More teachers thē followers.

18 And as for the Ministry, it serueth for nothing now a dayes, but euen for a whetstone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no heede to his words. Gods Ministers haue cause to complaine, as Ezechia in his time, that they be indged and condemned at the doores of mens houses: or as Christ and his Apostles, by the fire side:

side : and as Iohn Baptist, that they receiue their iudgement at the Table cloth, or Carpet, not from any Iudiciall seate.

19 Doe wee thinke that God will suffer still this contempt of his word & Ministerie unpunished? he hath already looked a long time for our amending, and hath long borne with our euill doing. And as it is truly said of God in respect of his long sufferance, that he hath leaden sat: so as truly it may be said in respect of his heauy Iudgements following the same, that he hath yron hands. He cometh against vs slowly: but when hee comes, he payeth home surely.

20 For these forty & seauen yeres past, who hath led the life of Delights but wee? what nation vnder heauen hath been happy; but our English nation? Our God hath long loued vs: our God hath long suffered vs & with his cheareful countenance hath most loningly looked vpon vs. But euen as the Troians, when their city was beaten downe flat to the ground, said thus: *Troia fuit*, there was a Troy, or, we had a Troy: so the time may come, wherein we may say, God was in this place, & we wist it not: we had once Gods fauour, and we acknowledged it not. Say, if Gods mercy had not been a barre to hinder the proceedings of the enemies of his Church,

Church, the time of desolation had already fallen vpon vs: especiall vpon the death and dissolutiō of our late gracious Soueraigne. Which day, the Iebusites of this Land expected, with a longing desire, as Elau did wait for the dayes of his Fathers mourning, that they might imbrow their hands in the blood of al true harted Iacobs of this Realme: but when the Sonne of our prosperity was not eclipsed, by reason of a most happy successiō of a gracious Dauid, whom God placed vpon the seate of his Kingdom to rule his people with a wise and prudent heart; Then wee said, that our hil was so strong that it could neuer be remoued, and that wee were quite out of reach of al aduersity: But sone after the Lord shoke the Tower of our happines with two stormes. The one was the Sword of the denouting Angell, which toke away at the least forty Thousand of our brethren and Sisters, within the space of two yeares or vnder: The other was, y treacherous attempt of wicked subiects against our gracious lord y king, & the state. But these clouds were no sone overblown, but again we returned to our security: & then we were sunck into the depth thereof, pleasing our selues in our owne wayes: & putting the euill day far from vs, thē were we vpon y sodaine thrust into

Watson,
and his
complices

The se-
cretie of
the tica-
son, am-
plifieth
the mercy
of God.
The Gun-
powder
Treason.

into the byrm of confusiō, by that late, cruell
inhumane, & diabolical treason, practised by
disloyall and miscreant wretches, against the
King, the Queene, their Royall issue, & the
Estates of the land, Ecclesiasticall & Civil.

This Treason was as a Sea, wherein
all other Treasons haue lost themselves.
No tongue is able to expresse, nor any heart
is sufficient to conceiue the depth of this in-
famous villany. Let vs imagine what horroz
it had bene for vs to behold with our eyes,
our Citties & Towers inuironed with do-
mesticall enemies, who were ready to ran-
sacke our houses, to confiscate our goods, to
massacre our Children, to draw the Sword
of warre in the land of peace, to quench the
light of our Israel, & to remoue our Candle
and Candlesticke out of the place. But bles-
sed be the name of our GOD, the keeper of
Israel, who neither slumb:eth nor sleepeth,
who hath preserved vs from the violence of
our enemies, & hath deliuered vs *saucibus fa-*
ti, out of the iawes of death and destruction:
The snare is broken, and we are deliuered.
Our King, the Lords annoynted lyueth, to
the glory of God, the god of his Church, the
comfort of his Subjects: He flourisheth as a
fruitful Vine; his royall seed prosper in his
sight: and all good people of the Land, of
what

what condition soeuer they bee, haue their
 harts filled with ioy, & their mouthes with
 y songs of thanksgiuing, for the Lords gra-
 tious protection ouer vs. As for our ene-
 mies, shame hath couered their faces: they
 fret and gnash with their teeth: into the same
 pit which they haue digd for others, they are
 fallen themselves: the sword which they
 haue sharpened for others, erreth through
 their owne sides, their bane-fire of Gunne-
 powder turned into a bone-fire of ioy. With
 the same fire they thought to burne vs. they
 haue bene slaine, or scorched themselues.
 This is the Lords doing, & it is wonderfull
 in our sight. It was a worthy consideration
 of a learned man of later times, who saith to
 this purpose; *Est autem hac peculiaris ars, ut*
ita dicā, diuina sapientia, ita temperare conatus
malorū, ut illorum impietatem vertat in suam
gloriā: & exitium quod alijs intendunt, vertat
in authorū perniciem, & bonorum felicitatem.
 This is (as I may so say) the skill and the
 speciall trade of the wisdom of God, so to
 temper & order the endeauours & attempts
 of wicked men, that he turneth them to his
 owne glory, and the destruction which they
 attempt against others, to the vtter undoing
 of the Authors of it. and the happynesse and
 comfort of the godly ones.

So it is to
 all the e-
 nemies of
 Sion.

Exasius
 vpon the
 Psalmes.

The 5. of
Nouem-
1605.

Bernard.

A most sure and euident demonstration hereof we haue in our late deliuerance: for our intended destruction is turned vnto the confusion of our aduersaries, vnto the furtherance of the Gospell, and to the encrease of Gods glozy. Oh! let this be obserued aboue all the dayes in the yere; let it be writ in Kalenders, in golden letters, that not only the age present, but the generation to come may be stirred vp vnto due thankfulness: and ye the beloued of our Lord Iesus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts and lips, & make knowne your thankfulness by your continuall obedience: for, true thankfulness is not verball, but cordiall and actuell: And therefore as Barnard hath very worthily obserued, it is called, *Gratiarum actio, non gratiarum dictio*

If wee despise or set light by so great graces of the Lord, wee are to looke for none other, but that the Lord will take the rod in his hand againe, and vtterly confound and ouerwhelme vs with his iudgements, who would not be reclaimed to true & vnfained repentance by his euermourning mercies: for the Lord will not be mocked, neither can he be deceined: that which wee sow, that same shall we assuredly reape. If wee sow the seed
of

of disobedience, vnthankfulnes, & ApoZaſie, then ſhall we alſo reape the fearefull crop of death & euerlaſting deſtruction, both of bodies and ſoules. From the which the Lord of his infinite mercy ſaue and deliuer vs.

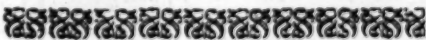
21 Let vs then in time recall our ſelues to a better conſideration: & let vs conſtantly & thankfully embrace the word of God, & perſeuer in the way of Godlineſſe. It was king Hezekias moſt comendation, that hee did cleaue vnto the Lord, and departed not from him, and it was a Chriſtian reſolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himſelfe from imprisonment & bonds, by blaſpheming Chriſt: to whom he made this answer, Theſe eighty ſixe yeares haue I ſerued him, and yet did he neuer hurt me, and ſure I will not forſake him now. Euen ſo let vs reſolue, that for ſo much as wee haue begun our Pilgrimage in the ſpirit, neuer to end it in the fleſh: And that if all the world would fall away from God and his word; yet we, and ours will ſerue the Lord. So ſhall we bee ſure in the end of this our Pilgrimage, which we haue paſſed with feare, to enter into that ſpirituall Canaan, which Chriſt our Iehouah hath promiſed vs.

FINIS.

To the Reader.

Christian Reader, if by the grace & mercy of God, thou hast receiued that benefit by these former considerations which I haue praied vnto God that every one (which desireth to be a christiā indeed) may receiue; I doubt not but thou hast a hartie feeling & sorow for thy sins, with a detestatiō & loathing of the same and dost earnestly desire to bee reconciled vnto Christ, & to be assured of the forgiveness of thy sinnes, and consequently of thy saluation: which by no better meanes thou canst accomplish, then by preparing thy selfe rightly and worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauour Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearly loued vs, that he gaue his life for vs: yea, and as thou tendrest the Saluation of thy owne Soule) that thou wilt enter into the Court of thy owne conscience (which at the latter day will be a witnesse, either to iustifie or condemne thee) and examine thy selfe, (either by this which followeth, or by some other godly and christian rule) especially whether thou

thou haue that faith, that repentance, that thankfulness vnto God, and that loue to thy neighbours and bretheren in Christ Iesus, which is necessary to the receiuing of so great a benefit & blessing, as is the body & blood of our Lord and Saviour Christ Iesus, the only price of our Redemption: least thou bee found guilty, at the latter day, of the Lords body & blood. For he that eateth this Bread, and drinketh of the Cup of the Lord vnworthily, is guilty of the body & blood of the Lord, and eateth and drinketh his owne damnation: from which state, good Lord deliuer vs.



THE COVRT of Conscience.

Wherein euery sinner may examine and trie himselfe, whether he be fitly prepared to receiue the blessed Sacrament of the Lords Supper.

Dearely beloued in our Lord & Saviour Iesus Christ: If we will be worthy receiuers of the holy Supper of our most blessed Saviour and Redemer, it is neces-

William T. 1619

sary we harken vnto the Apostle Saint Paul to the Corinthians, chap. 11. verse 27. Where he saith thus: Whosoever shall eate this bread, and drinke this Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. 28. Let a man therefore examiue himselfe, and so let him eate of this bread, and drinke of this Cup. 29. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. Where the Apostle sheweth vs the danger of the vnworthy receiuers of the Lords body and blood, and also the meanes how we may be worthy receiuing of the same, namely by examining our selues: that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet Dauid, my heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to indeauour that it may be fit for God to dwell in. For thy heart and conscience is Gods Court: which he will yeeld to no other. It is his throne, & none may sit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iustly come, but the right Spouse

3 This Conscience of man, is a certayne light wherewith God hath indued it, as a perpetuall

perpetuall Surueyoz and beholder of those things which we haue thought, sayd, or don. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is euill.

4 There are three things belonging to the Conscience of euery one, be it good or bad : Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first, it cannot be denied but that mans Conscience putteth him in mind of those things which he hath thought, said, or done: as testifieth the prophet Dauid in these words, I do know mine iniquitie, & my sins are euer before me. And speaking in the persō of God, he saith, I wil reprove thee, and set thy misdeeds in order before thee.

Psal. 51.

Psal. 50.

6 The Second thing which belongeth to Conscience, is Testimony, which euer accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe : But the gnawing conscience awaketh her againe.

7 This gnawing conscience carryeth alwaies with it a witness-bearer, which is a continuall remembrancer and register of all that we doe or speake. This is more then a thousand witnesses besides. If al the world

Should say and sweare for thee, that thou art innocent, & yet thy owne conscience accuse thee: that one shall be more then al the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testifie for thee, that thou hast committed no such offence: it is to thee as a brassen wall, & bulwarke invincible against the whole world.

8 When commeth the third thing: which is Justification, or condemnation. For, presently after the offence, the conscience of a wicked man is vnto him in stead of an accuser, a Witnes, a Judge, & a Hangman. For no man can haue a more seuerer Judge then himselfe: because when a man iudgeth truly of himselfe, he doth not absolve himselfe.

9 Cain, hauing most vnaturally slaine his innocent Brother, felt the horror of condemnation in his owne conscience. And therefore fearing the iudgement of God, he said: Whosoever findeth me, shall slay me.

Josephs Brethren carried this condemnation in their owne consciences, for selling their innocent Brother; and therefore with shame and confusion of face, said: What shall wee say or speake vnto my Lord? and how can we iustifie our selues? God hath found out our wickednesse. And Pharaoh out of his owne guilty Conscience sayd, (a be it like an

Gen. 4.

Gen. 44

Gen. 43.

an hypocrite) I haue sinned against the Lord your God, and against you.

Exod. 10.

Sauls owne conscience condemned him, in that he had persecuted David vniustly: and therefore said, Thou art more righteous then I: for thou hast rendred me good, & I haue rendred thee euill. Also Iudas, for his betraying of his maister Christ, felt such horror of conscience, that he confessed, saying, I haue sinned in betraying the innocent blood.

1. Sam. 24.

10 Thus sinne begetteth an euill conscience: & an euill conscience in the wicked, begetteth damnable feare & desperation, which seareth his owne suspitions. The tyrant Caligula neuer had secure & quiet rest, but euer continued in horrible dread and feare. That monster Nero, after he had kill'd his mother confessed that in sleepe he was much troubled with her, and tormented with Furies that burned him with flaming of torches.

11 If there be such terror of conscience in the wicked, how cometh it to passe that they are many times in such mirth & pleasure? Surely, because they are removed from the way of sinners, into the Scepters chaire, and then all is quiet.

12 There was a time when there was a conscience in the world. And is the world better for age? No surely, for conscience is now

1. Tim. 1.

now shrinke into Science: and vnder the full sailes of mens knowledge, they fall to make wrecke of Conscience; according to the saying of the Apostl, Some hauing faith and good Conscience haue made shipwreake of their faith.

Gen. 43.

Dost thou then (deare Christian) desire to haue the hope of eternal life seated in thy heart? Looke that thou haue faith and good Conscience. Which if thou haue, thou wilt say with father Iacob, vpon the least suspicion of wrong, carry with you againe the money that was in your Sackes, least peradventure it was some oversight.

Gen. 20.

Then wil your actions be so squared with truth, that with a good conscience you may say with Abimelech: with an vpright mind and innocent hands haue I done this. Then will you say with Zachee: Behold, Lord, if I haue done any man wrong, I restore fourfold. And so blessed shalt thou be, because thou art not condemned in thy owne conscience.

2. Kin. 10.

Therefore before thou comest to the table of the Lord, follow the counsell of the Apostle, Let a man examine himselfe (that is his conscience) and so let him eate. When Iehonadab came to Iehus Chariot, he sayd, Is thy heart vpright, as my heart is towards thee? So, when wee come to be the Lords guests

guests, he would haue our hearts vp-right to him, as his is to vs.

This examination consisteth chiefly in this, to see and trie whether we haue these foure gifts of Gods grace: namely, Faith, Repentance, Thanksgiuing to God, and true Charity towards our neighbours. For, first we must haue faith, that is, a certaine and infallible assurance, and firme perswasion, that God is a mercifull Father vnto vs, in the name of his Son Iesus Christ our Lord whom he deliuered to death for vs. Yea, e- uery sinner must apply Christ his merits particularly vnto himselfe. This Faith com- neth not of vs, neither is grounded vpon vs or vpon any thing that is in vs: but it com- meth from God, and is grounded vpon God the Father, Sonne, and holy Ghost, and vpon the promises of the Gospel confirmed inwardly within vs, by the working of the Holy Ghost, which cryeth in our hearts Ab- ba, that is, Father. Furthermore, this faith is nourished, confirmed & increased in vs by the holy Sacraments. For, in the Supper, God as a good Father (after hee hath once brought vs into his Church by baptism) nourisheth vs spiritually with the proper substance of his son Iesus Christ, applying and making proper vnto euery one of vs the merit

Mat. 26. 2.

Ma. 14. 21.

Lu. 22. 19.

I Cor. 11.

Ioh. 3. 36.

Psal. 8. 7.

Mat. 11.

Heb. 1. 2.

merit of his death and passion. To this end and purpose it is, that Iesus Christ himselfe giueth vs the bread and wine: that he commandeth vs to eate and drinke it: that hee saith, that the Bread is his Body which is giuen for vs: and that the Wine is his blood which is shed for the remission of our sins: by which words hee giueth himselfe wholly into vs: he will be our nourishment & spiritual life: he will dwell in vs by his holy spirit, & will that we abide in him by faith, that through belife we may not perish, but haue eternall life, whereof he is the onely Waye and giuer. In like sort, the breaking of the Bread of the Supper, serueth to the confirmation of our faith, & sore warning of our saluation: insomuch as it assureth vs & causeth vs to see with spiritual eyes, that Iesus Christ was once broken with the paines of death in Ierusalem, to deliuer vs from the same, and to get vs the eternall life. Also in that, by the commandment of Iesus Christ, we take the bread in our hands, and then the Cup: Moreover, in that that wee eate the Bread, & drinke the Wine, which turne into the nourishment of our bodies; we are certified, that by the hands of faith, wee take & embrace Iesus Christ our Lord, for our only Sauiour & Redemer: and that by the same faith

faith we eate his body spiritually, & drinke his blood to the hope of eternall life.

Now, every one of vs must liue by his owne Faith, according as wee make our confession in the Beliefe, which is called by Apostles, in that every man saith by himselfe, I beleue in God; and sayth not, We beleue. We must not here cast in our brain, or think vpon the belæning or vnbelæuing, vpon the worthinesse or vnworthinesse of an other man, but vpon our owne. For Saint Paul doth not teach vs to examine other men, or that other men should examine vs: but he saith, Let a man examine himselfe. Therefore let every one of vs for their own part be assured in his heart, & Iesus Christ the true Messias, is come into the world to save sinners: amongst whom hee ought to account & esteeme himselfe (by the example of S. Paul) the chiefest. Let him beleue that Iesus Christ cam downe from heauen vnto earth, to lift vs vnto him from earth to heauen: that he was made the Son of man, to make him the child of God: that hee was conceived by the Holy ghost, & that he was borne of the virgin Mary, to purifie & cleanse his wicked conception & birth. Let him perswade himselfe, that the Son of God hath overcome the diuell, & deliuer him from the tyranny

tyranny and slavish subiection of the Diuell: y^e he hath fulfilled all the law, (louing God his Father with all his heart, strength and might, and his neighbour as himselfe) to get him iustice: that he appeared befoze Pilate an earthly Iudge, and receiued (as an euill doer) sentence of condemnation for his life, to exempt him from appearing befoze the terrible iudgement seate of Gods iustice, to receiue sentence of death & euerlasting damnation, for that he had offended one eternall and euerlasting God. Let him assure himselfe, that y^e same Iesus Christ went downe to hell for him, that is to say, y^e he suffered the sorowes & terrores of the second death and of the sincere wrath of God, to deliuer him: that he dyed a death accursed of God, (in that he was hanged on the crosse) to purchase him life and blessing befoze God: that he rose againe. for a gage and assurance of his resurrection: that he ascended into heauen, for a certaine tokē that he also shall ascend thither: that he sitteth on the right hand of God his Father, to be for him an euerlasting priest, teacher, king, defender, reconciler, & aduocate: to be Mozt, that he shal come at his last comming, for his comfort and full redemption. We must also euery one of vs for his owne part, make proper vnto our selues

selues, (yea and make ours) al the goodnes,
and all the riches that are in Iesus Christ:
because that in giving himselfe to vs, he gi-
ueth vs his benefits also. So then, in that
that Iesus Christ is God, it is to wake vs
partakers of his Diuinity: In that that he
is the Heyze and Lord of the world, it is to
wake vs partakers of his Lordship and In-
heritance, and that we reconer in him the
gouernment of all things which wee lost in
Adam: in that that he is welbeloued of his
father, it is that we may be acceptable vn-
to him: in that that he is rich, it is to make
vs partakers of his riches: in that that he
hath all power against the diuell, sinne, hell,
Antichrist, the world, and al our enemies, it
is to defend and shield vs: and in that that
he is iust and good, it is to iustifie vs and to
make vs good: in that that he is happy and
immortall, it is to wake vs partakers of
his blessednesse and immortality.

When we shall thus particularly apply
all the actions and benefits of Iesus Christ
our Lord, and also all his essential qualities
vnto our selues, putting our whole trust in
him, and in his promises, and distrusting
our selues, then may we boldly come to the
Lords Table: whereat we shal inioy Iesus
Christ, God & man, by the benefit of faith,
and

and shall seele mozeouer a great encrease & augmentation of the same.

But wee must note, that it is impossible for vs to be vnited & made one with Chzist, and to bee made partakers of the treasures and riches which are in him, vnlesse we first renounce Antichzist and his kingdom, & vnlesse we detest all Idolatry, superstition & traditions of men, directly contrary to the pure seruice of God, bounded & limited out in his word. For seeing that God is our only Creator, and he giueth himselfe wholly vnto vs in the person of his son Iesus Chzist, the true Isaacke, in whom al Nations of the earth are blessed: it is great reaso, that like wise by faith we giue vp our selues, & yeeld vs wholly vnto God. And thence it is that God in the Law doth rightly require of his people, that they haue no other Gods but him, & that they loue him with al their hart, with al their soule, with al their strenght & vnderstanding, that is to say, with all their parts, as well inward as outward. And thence it is also, that God doth not onely rebuke and reprove all them that halt on both sides: but commandth also, that they which sacrifice vnto strange Gods, should be put to death. And to this purpose St. Paul (minding to warne þe Corinthians to flye from Idolatry)

Reg. 18.
Deut. 13.
1. & 17.

Idolatry) iseth an argument taken from y
 knitting together and union that wee haue
 with Iesus Christ our Lord in the supper,
 speaking after this sort; The cup of blessing
 which we blesse, is it not the Cōmunion of
 the blood of Christ? And the bread which we
 breake, is it not the Cōmunion of the body
 of Christ? As if he should say, that seeing the
 Corinthians came not to the Supper to bee
 partakers simply of earthly Elements, but
 to be partakers really, and indeed, of the bo-
 dy and blood of our Lord Iesus Christ, to be
 made one with him by faith, and to be made
 flesh of his flesh, and bone of his bones: that
 therefore it were too great wickednesse and
 abhorminatiō, to be present in the assemblies
 of Infidels, or to be partakers of their Ido-
 latry. And therefore the Apostle addeth af-
 terwards, that the Corinthians cannot drink
 of the cup of the Lord, & of the cup of diuels:
 and that they cannot bee partakers of the
 Lords Table, & of the diuels table. Where-
 by he signifieth, that it is impossible to serue
 GOD, and the Diuell together: and that
 whosoever doth communicate with Idola-
 try, doth manifestly renounce our Lord Je-
 sus Christ. Therefore seeing that darkness
 is no more contrary to light, vice of vertue,
 death to life, paradise to hell, then the Pope

1. Cor. 10.

1. Cor. 10.

and his doctrine is contrary to our Lord Ie-
sus Christ and his holy Gospell, it becometh
all true faithfull people to withdraw them-
selues wholly from Wopery, & cast off with-
out delay y^e yoke of that Romish Antichrist
that they may giue themselves wholly to y^e
service of this Saviour and Redeemer, Je-
sus Christ. But if so be that the communi-
on that we haue with the Sonne of God, &
the promises of the heavenly Father, cannot
intice and perswade vs to yeld our selues
wholly to God, to put our trust in him only,
to serue and worship him onely, according to
his will, but that wee will yet cleaue vnto
Antichrist, and his seruants and Ministers,
yet at the least let the threatenings & iudge-
ments of God hinder vs, and feare vs so to
doe: As when it is said, Goe out of her my
people, that ye be not partakers in her sins,
and that ye receiue not of her plagues.

Apoc. 18.

And againe, if any man worship the beast
and his image, and receiue his marke in his
forehead, or in his hand, the same shall drinke
of the wine of the wrath of God, yea, of the
pure wine which is poured into y^e cup of his
wrath: and he shall be tormented in fire and
brimstone before the holy Angels, & before
the Lambe: and the stinke of their torment
shall ascend euermore: & they shall haue no
rest,

Apoc. 14.

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rest, day or night, which worship the Beast and his image, and whosoever receiveth the print of his name. And againe, the fearefull and unbelieuing, the abhominable, murderers, whoremongers, sorcerers, Idolaters, & all lyers shall haue their part in the lake, which burneth with fire & brimstone, which is the second death. Let this therfore be wel printed in our hearts, that we be not seduced and destroyed with the vaine seruers of this world, which thinke it not a thing impossible to serue God and the Diuell, Iesus Chri, & Antichrist; to follow the commandments of God, and of men, and to satisfie the affection of the spirit & the flesh at once.

Apoc. 21.

2. We must haue Repentance.

The preparations wherof we spake before touching faith (which applyed vnto euery one of vs particularly, Iesus Christ with all his riches & blessings) can haue no place in vs, vnlesse it bring forth also in vs a true repentance: that is to say, a true misliking of euill, & a burning loue & affection to goodnes, as we see in the example of Dauid, Peter, Paul, & other holy men. We must haue sorrow and vnfained griefe, for that we haue offended God: for that we haue before-times wickedly abused our Creation,

Redemption, and Baptisme: for that wee haue prouoked God with all our members: for that we haue abused our vnderstanding heart, tongue, feet, and hands: for that wee haue giuen and set forth our soules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry, Superstition, filthines, Blasphemy, Whoredom, Extortion, Usury, Robbery, gluttony, Drunkennes, Ambition, Excesse, Riot, & other woꝛldly vanities; which is as much as if wee would haue lodged God the Father, the Son, and the holy Ghost, in a stinking & filthy priuy. We must therefore be sorry for our wicked life passed: vsing a true and seuerer examining of our selues, which may bring forth in vs a displeasantesse and horror of our fore-passed renting and breaking (by al manner of meanes) the Law of God to follow the will of the Devil, of the woꝛld, and of the flesh. Now the breaking of the bread of y^e Supper (which is omitted in the Masse, oner of y^e Papists) should cause vs to acknowledge & detest our wickednes, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that, that the bread is broken for vs, or rather, in that that we breake the bread of the Supper of our Lord Iesus Christ,

Christ,

Christ, it signifieth vnto vs, that indeed it is we, that is, our sinnes and iniquities which haue crucified and put to death the Lord of life, who is the very same Iesus Christ our Lord. So that we must not doe, as in times past the Infidels did, which made great lamentations & imprecations against the Iewes, Pontius Pilate, Herod, Iudas, and them that had executed and put Christ to death, and in the meane season flattering themselves, vaunting in their owne merits and deserts: and did not narrowly consider, that Iudas, Pontius Pilate, and Herod were but executors and ministers of their ymieties and sinnes.

Let vs therefore consider in the breaking of the bread, that our sinnes, yea, the sinnes of euery one of vs severally, crucified the Sonne of God, and brake him with the sorowes of the first and second Death: as namely, the words of the Supper doe shew, that the Body of Iesus Christ was broken for vs, and his blood was shed for the remission of our sins. And our heavenly Father witnesseth the same, speaking of the death of his Sonne: For the sinne of my people haue I smitten him. When if it be so, that our sinnes being weyghed in the Ballance of the iustice of God, were found to bee so

Esa. 53. 5.

Mat. 27.

weighty, and of so great importance, that his wrath and displeasure could neuer haue been appeased towards vs, but by the death and passion of his onely Sonne, which maketh full satisfaction, I say, by the cruell ignominious death of the Crosse: why should not wee henceforward detest and abhorre our sin, as that which is the cruell & bloody murtherer of the onely Sonne of God? Behold the Sun and the Moone, behold the Element, behold the vaile of the Temple, behold the Stones and Rockes, which were moued at the death of Iesus Christ, which shewed forth tokens of sorrow: And wee which beare within our selues the cause of his death; shall not we haue in horreur and detestation this cursed enemy, Sin, that is lodged within vs?

Sinne.

Shal we suffer it to rule and dwell in vs, as before, that it might bring home death vnto vs? Not so: but we must detest it as that which before time separated vs from God our chiefest happines: as that, that caused vs to loose the image & similitude of God according to which wee were created at the beginning by God. It is that, that hath wholly destroyed vs, that hath deprived vs of holinesse and righteousness, that hath banished vs out of paradise, that hath made vs
flaues

flanes to the tyzanny of the diuell, that hath made vs subiect to so many miseries, & diseases : and so bee short, both to the first and second death. It is that, which after it had set a barre and deuision betwene God & vs, caused vs to see our owne filthinesse, purchased to vs a shamefull & villanous Infamy, made vs to tremble at y^e voyce of our God, which was before most pleasant and louing vnto vs. It is y^e whereby the wrath of God is heaped vpon men : that maketh the earth to become barren, and to bring forth Thistles : that causeth women to bring forth in sorrow, & that men eat their bread in the sweat & labors of their bodies. Seeing then that sinne bringeth forth, and procureth vnto vs dayly so many miseries, it followeth y^e we ought to withdraue our selues from it, if we will not be wilfull enemies of our owne happines & saluation. Now then, I cite heere all disordered & slanderous persons, which notwithstanding are so impudent to p^{re}suent themselves to the Lords holy Table : I aske them what it is that they promised to God & his Church in Baptisme ? They will answer me, they promised God to renounce the diuell & all his workes. But one of the chiefe and principall workes of the diuel, is sinne. Why do we not then abstaine fro it?

Why are they Traytors, and disobedient to God and his Church: Why haue they conspired with the Diuel, the world, & the flesh, against their owne saluatiō? How dare they present themselues before God, to aske him pardon & remission of their sins: seeing that more and more they heape sin to sin, and crucifie & kill againe, (as much as in them lyeth) the Sonne of God, or (at y least) make a scozne and a scoffe at the purging of his blood, which was applyed to them in Baptisme. But y case, that a wicked man, poore and destitute of all hope, were fallen into a mire, whereout he could by no manes raise himselfe: & that some yong Prince passing that way, toke the paynes to draw him out of the Ditch, to make him cleane, to cloath him with gorgeous and precious Apparell: if this wicked man, and poore miserable creature fall againe into the mire wilfully by his owne folly, and betray both himselfe, and his apparel, being moreouer in great danger of his life: would not you thinke that this man were maruelously unkind, and a contemner of that Princely bounty and goodnesse, and on the other side, a wilfull and scoznsfull enemy of his owne health, worthy to be lost & cast away, without any helpe or assistance? Euen so shadeth our case with Iesus Christ.

¶ We

Gen. 36.

Wee fell all in the puddle of sin in the person of Adam: we are all wicked doers, and worthy of an hundred thousand gibbets, before God: we can by no meanes of our selves get out of the Ditch of destruction, wherein to we are all fallen by our owne fault. Behold the Sonne of God, the King of Kings, the Lord of Lords, which commeth to draw vs out of this puddle, and to wash vs with his most precious blood, which vouchsafeth to cloath vs with the proper Cloake of his righteousness and innocency. If wee come againe to wallow our selves in y^e puddle of sinne, if we please our selves in it, if we defile & bedurt the robe of Innocency which he hath giued vs in Baptisme, are we not manifest contemners of y^e inestimable lone and gift of Iesus Christ: and are moreouer worthy to rot a thousand times in our filthines, or rather, to gnash our teeth eternally with the Diuell in hell: It is euident.

Seeing then it is so, that the end of our redemption, baptisme, and iustification, requirerh of vs to abstaine frō sin (so far forth as possibly we may, and our fleshly infirmity will suffer) let vs take all paires & diligence by the vertue of the spirit of God, to cast out from vs al foulnes & filthines, Idolatry, blasphemy, rebellion, hatred, murther
whose,

whozedom, theft, & vsury, & al other things
 contrary to the holy Law, if we will not be
 moze then ingratifulto wards Iesus Christ,
 and open enemies of his Church, and our
 owne saluation. But because it is not suffi-
 cient for inducing of a true and healthful
 repentance, to acknowledge our miserie, to
 abhoze it, to confesse it, and to abstayne from
 it, but we must also know, desire, & do that
 good which God commandeth in his word :
 we must consider the arguments that ought
 earnestly to stirre vs vp to the sanctifying of
 the name of God. First in that we are ioy-
 ned, and made one with Iesus Christ in the
 supper, in that we are made fleshy of his fleshy
 and bone of his bones, in that we line by his
 holy spirit : ought not this vpon good cause
 to exhort vs to conforme our selues to the I-
 mage & likenesse of the holines of our Lord
 Iesus Christ? Can he dwel in vs, nourish vs
 with his owne substance, quicken vs with
 his holy spirit, ioyne vs vnto himselfe by the
 bond of faith; yet so, that he, his holy spirit, &
 faith, bring not forth in vs good woorkes?
 Whereouer, soasmuch as hee doth not giue
 himselfe vnto vs halfe meale, and destitute
 of his qualities and riches, but accompani-
 ed with all spirituall gifts and blessings, a-
 dozned with righteousnesse and perfection,

accom-

accompanied with innocency & sanctificati-
 on, how can we receiue Iesus Christ, enri-
 ched with all his graces, that the righteous-
 nesse of our head may shine in vs which are
 members; yea, shine in all our parts, as well
 inward as outward? Must it needs be, that
 the two parts of our soule, that is, our mind
 and heart, which ought to apprehend and
 take hold of the promises of GOD, which
 ought to receiue by faith, the body and blood
 of our Lord Iesus Christ, that is, whole Je-
 sus Christ, true God, equal in euery respect
 to God his Father, and true man, made of
 humaine body and soule: that this mind and
 heart (I say) must be applyed to the medita-
 tion and loue of worldly and wicked things,
 being destitute of the knowledge & loue of
 God, & of the loue of our Neighbour? Doth
 it behoue our body, which is the Temple of
 God, to be profaned? That our eares, which
 were created of GOD to heare his voyce,
 should be stopped against it, and bee opened
 to vanities, wanton talke, & vnchaste songs?
 Doth it behoue our tongue, which is bound
 by the right of Creation, to sing y^e Praises
 of God, & by the right of redemption, to shew
 forth the Lords death till he come; that
 this tongue, which is so proper an instru-
 ment of the glory of God, should be mute to
 god,

goodnes, incessantly occupied in backbiting,
 slandering, blaspheming, or at the least, in
 speaking idle words, whereof one day we
 shall yeld an account befoze the Throne of
 the Maiesty of GOD: Doth it behoue our
 mouth, which ought to receiue the blessed
 signe of the body and blood of our Lord Iesus,
 to suppress the benefit of our Redemption
 & to haue Adders payson in it? Doth it be-
 houe our hands, which ought to take (at the
 Supper) þe assured gage of the loue of God,
 the infallible pledges of his league with vs
 the earnest paimy of our Saluation, to bee
 void of goodnes? And beside that, be giuen to
 extortion, theft, murder, oppression, and vio-
 lence? Doth it behoue our feet, which ought
 to runne and make hast to goodnesse, to bee
 ready & light to run to mischief? No sure-
 ly: But as he which calleth vs, is holy, so
 likewise must wee also be holy. As he hath
 brought vs by his Holy Baptisme in his
 holy House, which is his Church, the Com-
 munion of Saints: euen so likewise must
 we lead therein a good & holy conversation.
 As he which washed vs from our sins by the
 precious blood of his Sonne Iesus Christ, so
 must we die to them, and liue in righteous-
 nes. As he hath called vs, to the incorrupti-
 ble hope of the blessed resurrection & eternal
 life:

life: so must we lift our hearts on high, and not be buried like Moles in this fraile and transitory earth. To bee short, seeing that the grace of God is set before vs every day, and his holy word soundeth in our eares, to this only end, that it may bring saluatiō vnto vs, and that (renouncing all vngodlinesse and worldly desires) we should liue soberly, iustly, and godly in this present world, looking for the blessed hope and appearing of the glory of the mighty GOD, and of our sauior Iesus Christ; we must pray vnto this good God, that he would giue vs grace so to behaue our selues towards him in liuing godly, so towards the poore in relieuing thē charitably, & so towards our selues in liuing soberly, that we may be found (at the end) irreprehensible, by the meanes of that his wel-beloued Son, our Lord Iesus Christ.

Tit. 2. 11.
12. 13. 14.

3. Of Thank-giuing.

Thirdly, we must giue thāks to this good God, for the benefit of our redemption: and for this cause, the Ancients called the holy supper *Eucharistia*, that is to say, gratefulness, god grace, giuing of thanks. For if so be, that our ordinary swete & daily bread which God giueth vs for the nourishment of
our

our bodies ought to be sanctified by þ word, and receiued with thanksgining: ought we not much more to thanke God for the heavenly bread, and for the nourishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Iesus Christ And we see also how Iesus Christ himselfe sheweth vs an example hereof. For, when he toke the bread of the supper, S. Mathew & S. Marke say, that Iesus Christ blessed: and S. Luke expoundeth this word Blessed; when he sayth, that he gaue thanks.

Now then, seeing that wee see that Iesus Christ, when hee toke the bread at the supper, gaue thanks to God his Father, as hee did also when he toke the Cup, and that for the redemption of Mankind; it is our duty to doe the like. And that we may the better be moued to giue thanks to God, we haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his Holy Table: which cannot be done, vnlesse wee consider our miserable condition, which was before figured by þ tempozall captiuitie of Egypt.

Now see there how Pharaoh was strong & mighty: how he knew not the Generall: how he went about to kill all the seed of the Israelites, by the suppression and death of
their

their men Childzen. We see also how cruelly he caused the Israelites to work without any hope of wages: how hee would not suffer them by any meanes to sacrifice to y^e Lord, nor to goe sooth of the land of Egypt.

Which thing continued not for one yeare or two, but for the space of foure hundred & thirty yers. Here may we linely behold a draught of our misery. We were all lost and destroyed in Adam. We were all holdē captines in the hellish Egypt, vnder the Tyranny of a spirituall Pharaoh, which is the diuell. This Tyrant was strong & mighty: he suffered vs not to serue our GOD. He made vs to labour incessantly in slavish and vnfruitfull workes of sinne, to the establisshment of his owne Kingdome. Hee slew not onely men childzen, but he led vs all indifferently, to vtter ruine and destruction: And this Tyranny had not onely continued for a certaine time, but had bene eternall, & for euer permanent, if the mercy and power of our God, had not plucked vs out of it by the Ministry of the true Moses, which is our Lord Iesus Christ: who is the true Lambe which y^e heauenly Father hath deliuered to death, to deliuer vs from it, and purchase vs eternall life, As it is said, God so loved the world, that he hath giuen his onely begotten

Sonne

Sonne, that whosoever beleuech in him should not perish, but haue everlasting life. Now then, seeing this good God hath done vs so great a pleasure as to free vs from the tyranny of the diuill, of sin, of death, & of hell seeing that his loue was so great, that he deliuered his onely son to the cruell & ignominious death of the crosse, for vs which were the seruants and bond-slaves of Satan, his wel-beloued for vs which were his enemies the iust, & the Lambe without spot, for vs which were sinners and corrupt: the onely Heyre of Paradise, for vs which were worldly Heyres of Hell: ought we not to be raniſhed with admiratiō of this great and unspeakeable loue of God towards vs: & our tongues to be for ever displayed to publish with a loud voyce, & prayse of the benefit of our redemption: It is very reasonable. And therefore we see that Iesus Christ admonisheth vs of our duty in this behalfe, speaking of the celebration of the holy Supper: Doe this in remembrance of me. And S. Paul ex-
 pſſeth what remembrance this is, when he aduertiſeth vs, that as often as we shall eate this bread, & drinke this cup, we shew the Lords death till he come. Seeing then that God requireth of vs, a true acknowledging of the benefits which we receiue at
 his

Luk. 22.
 1. Cor. 11.

his hands & bountifullnesse by the meares of
our Lord Jesus Christ: let vs take heed that
we bee not spotted with the fault of ingra-
titude: especially, if we will not incurre the
wrathfull displeasure of God, and acknow-
ledge him for Judge, whom we would not
acknowledge for a gentle and merciful Fa-
ther: As Saint Paul also to this purpose
threatneth the ingrate and forgetfull, when
he saith; Whosoever shal eate this Bread, &
drinke the Cup of the Lord vnworthily, ea-
teth & drinketh his owne damnation. And
rightfully is the vengeance of God displaid
against them which wickedly suppress the
glory of God, in that which concerneth their
owne saluation. For if so be that a murthe-
rer ready to be hanged for his wicked deeds,
cassing away, and reiecting his Princes
gracious Pardon (and not boushsasing to
thanke him for it) deserveth worthily the
Gallows: or if a child deserue the rodde,
for not giving once, I thanke you, to his Fa-
ther, when hee hath receined at his handes
great and singular benefits; much more we,
(which for our Unskill and wicked deedes
deserne to bee hanged in Hell) if wee con-
temne the grace of God, our Soueraigne
Prince and make no account of the ouerla-
sting benefits, which our heauenly Father
presenteth

presenteth vs withall in Iesus Christ, who is offered to vs in y^e Supper, by good right & reason, we (I say) are worthy to perish for our unkindnes & vnthankfulness. But here must we diligently make the poynts that follow.

First, this acknowledging must be made to one onely God, by his only Sonne Iesus Christ. For, euen as God by his only Son hath redeemed vs from euerlasting death: so will he, that to him alone, and by him alone, in whom he is well pleased, we render thanks for his benefits. And we see how S. Paul setteth this forth vnto vs in many places, & precisely in the Epistle in the Ephesians, where he saith, Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed vs with all his spirituall blessings in heauenly things in Christ, as hee hath chosen vs in him before the foundation of y^e world. But they which call vpon Saints put their trust in them, or in their merits, they also which make them patrons, and advocates to God ward, & likewise they which trust in their own strength, in their merits, will, or good woorkes, rob God of his glory, and cannot giue his true thanks for the benefit of redemption. For we cannot giue to any creature, the least glory that may be, in the matter of our saluation, but we commit

sacriledge

sacriledge against God the Creator.

And therefore renouncing our selues and euery living creature, let vs say with the Apostle, *Vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glory, for euer and euer.*

1.Tim.1.

17.

Secondly, thanks must be giuen, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature: that is to say, hee will be serued of vs in spirit and truth. And therefore when the praying of God for the benefit of redemption commeth in question, we must haue our hearts lift vp on high, and there must be a consent & mutuall agreement betwixen our inward affections & our tongues. As we see how David exhorteth himselfe to the same, when he saith; My soule prayse thou the Lord, & all that is within me prayse his holy name. My soule (I say) prayse thou the Lord, & forget not all his benefits. And the blessed Virgine signifieth the selfe-same, in her song, saying; My soule magnifieth the Lord, and my Spirit reioyceth in God my Sauour. Now all hypocrites and wicked persons, also they that sing and pray in an vnknowne tongue are here reprobued. For where there is no vnderstanding, there is no

Iohn 4.

Ps.103.4.

Luk.2.46.

affection nor wil and consequently no faith: without which, whatsoeuer we do, be it neuer so faire and glorious befoze men, it is but sin and abhominatiō befoze God. Let vs take hærde therẽfoze, that in this behalfe we wander not, and goe astray: least we be condemned with the Jewish people, which honoured and serued God in vayne: in so much as they came neare vnto him onely with their mouthes, and honozed with their lips, but not with their hearts.

Thirdly, it must be done at all times and seasons, that is to say, as wel in affliction, as in prosperity: And to this purpose David protesteth, that he will alwaies giue thanks vnto the Lord, & that his prayse shall be in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thanks in all things: adding; For this is the will of God in Iesus Christ. But this is cleane contrary to time-servers, and to all them which in time of prosperity saluē vpon the Gospell, and are well content, for that time to serue God; whom afterward, in time of affliction they desie, and set at naught.

The cause of this mischiefe is, for that they haue not yelded themselues to the Church of God for a good end and purpose: as, to extoll the glory of God, to sake their owne

saluation

Esa. 16. 13.

Mat. 15. 8.

Psal. 34. 1.

1. Thes. 5.

19.

saluation, & the saluation of their brethren, but rather to make themselues greater in their goods and honours, and to saistie their owne affections. And therefore it commeth to passe, that as sone as the diuell listeth vp his hoznes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as doth ware before the fire: they are offended, & parched with the Sonne of the Crosse: they are sozie for the good they haue done: they repent theselues that they were so hasty, to confesse the name of our Lord Iesus Christ in y^e assembly of the faithfull: they wish they had neuer knowne God, nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messie of potage, then of the birthright & blessing of the heauenly Father: But let such manner of persons knowe, that it shal no more profite them, that they make a faire beginning and lolly holding vp of their buckler: then it did Cain, Esau, Saul, Iudas. For seeing that sentence is general, that whosoener continueth vnto the end, he shall be saued: it followeth by the contrary, that all they which doe not continue constantly in the confession of the Sonne of GOD (but are hindred by their goods, and honours, lone of the world, & case

Gen. 37.
34.

of the flesh, to set forth and declare with a continual traine, the benefit of our Redemption: It followeth (I say) that such persons shall go to ruine & euerlasting destruction.

Last of all, this acknowledging must not onely be private, but publike, in the face and presence of the whole Church: and therefore as Dauid sayth; What shall I render vnto the Lord for all his benefits towards mee? I will take the cup of saluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the presence of all his people. And againe, I haue declared thy righteousness in the great Congregation Loc, I haue not refrained my lips (O Lord) thou knowest. I haue not hid thy righteousness within my heart, but I haue declared thy truth and thy saluation. I haue not concealed thy mercy and thy truth from the great Congregation. So then, this ought to bee well printed in the hearts of the weake, and those that are ashamed to confesse and praise only our Lord Iesus Christ. For seeing that God doth auouch vs openly for his people, and giueth himselfe freely vnto vs, & to our children, in the person of his welbeloued son our Lord Iesus Christ, wee can doe no lesse then auouch him publickely for our God, and Saviour, in the person of that same his welbeloued

Psal. 119.
12. 13. 14.

Psal. 42.

beloued Sonne Iesus Christ, our Lord and
Saniour.

4. Of Loue.

Faith, Repentance, & acknowledging of
Gods benefits cannot haue place in vs;
and in vaine are wee called Christians, or
byag we of our selues, for the practise of the
Commandements of the first Table, which
concerne the seruice of God before mentio-
ned, vnlesse wee shew the effects by the kee-
ping of the Commandements of the second
table, which concerne the loue of our neigh-
bour: without which we cannot worthily
present our selues to y^e holy Table of Iesus
Christ our Lord. And therefore it is, that
Iesus Christ himselte, in the sermon at the
Supper which he made to his Apostles, the
same night that he was betrayed, and deli-
uered to death for vs, did diligently beate
this poynt into their heads, saying, By this
shal al men know that you are my Disciples
if ye haue loue one to another. And againe,
This is my Commandement, that ye loue
one another, as I haue loued you. Greater
loue then this hath no man, when any man
bestoweth his life for his friends: Yee are
my friends, if you doe whatsoeuer I com-
maund you. To the same end tendeth al-

Ioh. 5. 12.

Ioh. 13. 35.

also that, that the same night Iesus Christ washed the feet of his Apostles: which after washing he sayd vnto them, Know ye what I haue done to you ? Ye call me master and Lord: and ye say well, for so I am. If I then your Lord & Master haue washed your feet yee ought also to wash one anothers feet: for I haue given you an example, that you should doe euen as I haue done to you.

We must therefore (according to the commandement and example of the Sonne of God) be furnished with true and hot loue, that we may worthily present our selues to the Lords Table. If wee will haue a true description of this loue, wee must take it of Saint Paul, which painteth it out in lively colours, writing to the Corinthians in this sort. Loue (saith he) suffereth long, and is bountifull, loue enuieth not, loue doth not boast it selfe, it is not puffed vp, it disdaines not, it seeketh not her owne things, it is not prouoked to anger, it thinketh not euill. it reioyceth not in iniquitie, but reioyceth in the truth. It suffereth all things, it beleeueth all things, it hopeth all things, it endureth all things. **So** what manner of loue ours ought to be: every one of vs must endeavour that all the parts of this description may rightly agree vnto vs: we are many waies.

AND

and in sundry sorts exhorted to this loue and brotherly concord, in the holy Supper of our Lord Jesus Christ.

First, in that, that we must wait one for another, and that it is not lawfull for every one of vs to celebrate y^e Supper particularly, & apart: but when the whole congregations is assembled together, all the faithfull must take, eate, and drinke the bread & wine of the Supper, according to the command of Jesus Christ: Take ye, eate ye, drinke ye all of this: It is a true signe and testimony of the vnitie that ought to be among vs.

Moreover, in that, that being all gathered together in one house of God, which is his Church, we doe there all call vpon one selfe-same Father, which is in Heauen: we haue all one selfe-same head, Adorator, and Intercessor, which is Jesus Christ; we are all quickened with his helpe spirit which dwelleth in vs: in that, that we haue all one selfe-same word of God: in that that we all eate of one selfe-same spirituall meate, and drinke also of the selfe-same spiritual drinke: in that also that we all pretend as brethren to one selfe-same inheritance, which is the Kingdome of Heauen, ought not this to enflame vs with true and hot loue?

Finally, the making of the Bread and Wine

1 Cor. 11.

35.

Math. 26.

26.

Marke 14.

31.

Lu. 22/29.

Mat. 23.

10. 11. 17.

1 Tim. 3.

1 John 2.

Wine of the Supper, both teach vs also what unity and concord we ought to haue one with another: For as we see that the bread is made of many Cornes, and yet notwithstanding afterwards it is but one selfe same lump of bread: as we see also that the Wine is made of many clusters of Grapes, and yet after it is made, it is but one onely wine: in like sort must þ Christians, which are many in themselves, be ioyned together through loue in one body, which is the Church, whereof Iesus Christ ought to be the Head and Leader. But we must note, that this loue wherunto we are exhorted, by so many reasons of the Supper, cannot be where there is enuy, brawling, contentions, ranour, debate, and deuision: and therefore, before wee come to the Supper (which is a witnes of our agreement, as wel with Christ, as with his Congregation) if wee haue had any strife and contention with our brethren, we must louingly reconcile our selues vnto them. If any man haue offended vs, we must frankly and freely forgive our brethren, yea, our enemies, as we would that our good G D should pardon vs; and as we see how Iesus Christ our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23.

Lu. 23. 34

his enemies which put him to death : as we
 reade also that S. Steven did the same. A-
 gaine, wee must also marke that this loue
 ought to be practised in all estates. Kings
 must love their subiects : they must bee
 Purseres of the Church of GOD, lovers of
 common peace : they must vse their people
 with all moderation & clemency. So like-
 wise must the people honour the King; they
 must be obedient to all his Lieutenants and
 Officers. The Pastor must love his flocke:
 hee must watch, take paines and pray inces-
 santly for it. So likewise must the Sheepe
 love their Pastor, the Fathers their Chil-
 dren, the Children their Fathers and Mo-
 thers, the Wife the Husband, and the Hus-
 band the Wife, the Masters their servants
 and the servants their Masters : and every
 one in his calling, must endeavour to exercise
 loue, in that be'ation whereunto God hath
 called them. For, otherwise it will be im-
 possible for vs to doe our duties faithfully,
 as well towards God, as towards Men, if
 the rule of loue doe not guide and gouerne
 vs in all our doings. Which loue encrease
 in our hearts, O deare Father, for the loue
 of thy onely Sonne, and our onely Saviour
 Iesus Christ, Amen.

Act. 7. 60.

Isa. 49. 23.

1. Pet. 2. 23

Rom. 13. 2.

1. Sam. 12.

13.

Other

Other necessary obseruations, for them that will come to the Lords Table.

In the foure Articles aforesaid, consisteth the true examining of our selues, notwithstanding wee must take good heed to these points and notes which follow.

First, we haue to note, that we must not cast our heads and bend our braines, to examine curiously another mans life: as many doe, which search out and scan so narrowly the blemishes of their bretheren, that they forget their owne. It is to be wished, and we must procure it as much as lyeth in vs, that the Church of God may be maintained in purity, without shew of offence: But, soasmuch as in this world, Corne shall alwaies be mixed with Chaffe, Weeds with Wheate, good fish with bad, Judas with true Apostles, foolish virgins with wise, none of vs must be offended therefore. And mozeouer, let euery man endeavour to find that perfection in himselfe, which hee desireth to bring into another.

Secondly, we must not thinke that faith, repentance, giuing of thanks, and loue, & other vertues which God requireth of vs, can be perfect here in this world: for there
will

Mat. 3. 31.

Mat. 12.

24.

will be alwayes in vs, (how regenerate & new bozne soeuer we be) some remnants of sinne, of incredulity, of lacke of repentance, vntankefulnesse, of selfe-loue, which is directly contrary and opposite to the true loue of our neighbour. As long as wee liue, the flesh will fight against y^e Spirit, the Diuell, and the world will make war against vs, as the liues of the Patriarkes, Prophets, and Apostles, doe sufficiently witnesse vnto vs: so that, euen at the last breath of our life, we shall haue need to craue of our God, that he would forgive vs our sinnes through his Sonne Iesus Christ.

Notwithstanding, so farre it is, that the imperfections which are in vs, shoulde cause vs to draw backe from God, and from this holy banquet, that rather (so that we be displeased with our selues for them) they ought to cause vs to come the sooner; to the intent, that as poore affamished creatures we might more greedily, and with greater desire receiue Iesus Christ, which is the true shepheard of our Soules.

Thirdly, although it bee not required of the worthy comers to the Supper, to haue a perfect Faith, perfect Repentance, perfect giuing of thanks, perfect loue: yet must they be (notwithstanding) true, and proceed from the

Ro. 9.25.
Gal. 5.2.
1. Pet. 7.3.

the heart & from the spirit. Our faith must not be fained : our repentance must not bee counterseit & paynted, & that of hypocrites : the thanks which we giue vnto God, must not come onely from the mouth : neyther must wee loue our bretheren in word onely and not in deede: but let the whole profession of our faith & christian life, above all things be farre from ostentation and hypocrisie; so that we take more paynes, to bee good Christians in deede, and before God, then to be so counted & taken before men. Which Grace, Lord for thy Sonne Iesus Christ his sake, grant vnto vs.

Of those that refuse wilfully to come
to the Lords Supper.

But, as there are many which doe amisse, in presenting themselves vnworthily to the Communion : so there are many which doe amisse on the contrary side, in that they will by no meanes come, nor present themselves to that holy banquet, for feare of communicating (as they say) vnworthily, & so consequently to be culpable of the body and blood of Iesus Christ. But let them that abstayne of set purpose from the Lords holy Table, know, that it is no lesse fault vnto an vnthank,

vnthankesfulnesse and contempt, to abstaine from the holy & sacred meanes which God presenteth to vs at the Supper, then to receiue it vnworthily: as we see that a patient which being very sicke, maketh no account of the receit and dyet which the Physitian hath prescribed, is no lesse faulty then hee which abuseth, or useth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselues, as though by this meanes they could bee excused both before God and men: seeing that it is a most certaine truth, that so hainous ingratitude is in no wise to be admitted, or worthy excuse. For, first of all, such men doe willingly contemne the commandement of Iesus Christ, which sayth to all his; Doe this, take ye, eate ye.

Secondly, they contemne the blessed remembrance of the death and Passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are giuen and distributed to al faithfull Christians in the Supper: according as it is sayd; This is my blood, which is shed for the remission of your

your sins. Finally, they despise the Church and the unity thereof, and willingly excommunicate themselves from the Communion which the faithful have in the Supper, as wel with Jesus Christ, as one with another. We see therefore how fondly these contempters of the Lords holy Supper doe fall, and are utterly inexcusable. And therefore let vs take good heed that we follow them not, if we will not bee punished with them, which for their Dren, Farmes, Wines, and trafficke of marchandize, refused to come to the Marriage in the Gospell.

Contrariwise, of them which come unworthily to the holy Supper of the Lord, or ought not to be thereunto admitted.

ALL Atheists, that is, such as are without god, misbelouers, ignorant of God and his word, all Heretickes and false prophets, all Magicians, Idolaters, and superstitious, which are partakers of the table of diuels: likewise all they which haue but an historicall faith, all the adherents & ministers of the Romish Antichrist, & they that establish by any manner (whatsoever) his kingdome, or depend thereon: also all they which haue not yielded themselves to the Church

Mat. 12. 7.
Lu. 14. 22.

These
haue not
faith, and
sinne a-
gainst
the first
Article.

Church of God, and haue not made professi-
on of our faith: Finally, all they that custo-
mably swear, either by the name of God,
or by their faith, and apply it to vaine mat-
ters, and causes of no value; all those ought
to abstayne from the Lords Table, for so
much as they haue not a true trust in God:
without the which wee cannot be members
of Iesus Christ, nor consequently be apt and
meet to receiue life of him, which is the only
head of the true faithfull.

Theie haue not Repentance.

ALl they which liue slaunderously, all
impenitents, & vnchristians, all contem-
ners of God, of his word, & of his holy as-
semblies, all blasphemers & denyers of the
Name of God, al despisers of correction and
Ecclesiasticall Discipline; They also that
haunt & frequent ordinary euill company,
which walke in the counsell of the wicked,
which stand in the way of sinners, which sit
in the seat of the counsell. To be short, they
in whom appeareth no amendment of life,
no regeneratiō, & they that commit heinous
& infamous vices, and such as are to be pu-
nished by the Magistrate, al these, after that
they are knowne to be such, ought not to

These, fin
against
the second
Article.
Psal.

Mat. 7. 6.

be admitted to the Supper : and if they present themselves vnto it, they ought not to be receiued. least that which is holy, be giuen to Dogs and Swine, to the great dishonour of God, & flaunder of his Church.

Of them which sinne against the third Article : which consisteth in giuing of thankes.

These are not thank full.

Without true Faith & Repentancee we cannot be meete to set forth the prayes of God: who will not be prayesed by the mouth of the wicked. And therefore all Infidels, Ignorants, & impenitents, An also against this Article, & ought not to be receiued to the Lords Supper. Also, they that are mad, or foles, either by nature, or some other accident. They also, which by reason y they be vnder age (as little Childre) cannot shew forth either the Lords death till he come nor are capable of the Supper of the Lord.

Finally, they which by fraility, unkindnesse, and contempt, in time of persecution, did forsake Gods cause, & renounce the name of our Lord Iesus Christ, ought not also to be admitted thither, vnlesse that they do first make open confession of their fault, and bee reconciled to the Church of God.

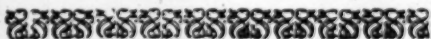
Of

Of them which sinne against the fourth Article: which consisteth of Loue towards our Neighbour.

TH E disobedient to Father and Mother, to the Maiestrate, & to all Superiours, the seditious Conspirators, Fighters, Furtherers, and such as beare malice and hatred against their Neighbours, they that are carried away with the fire of reuengement, whoremongers, adulterers, incontinent buggerers, drunkards, and gluttons, deceiuers, thieues, and vsurers, backbiters, mockers, false witnesses, lyars, & common periured persons: and in summe, all they which make an Art of the breach of Loue towards their Neighbours contained in the second Table of the Law of God, ought not to be receiued to the Supper. For, seeing that the Scripture pronounceth thus, that such sort of men as haue no acquaintance of God, are shut out of the Kingdom of heauen, and shall not dwell in the Lords holy Mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, and made possessors of eternall life.

These are voyd of care.

Eph. 5.5.
Psal. 15.



Prayers for priuate houses
and Families.

Morning Prayer.



Most gracious God, and louing
Father, we hartily thanke thee
for all thy louing kindnesse so
abundantly shewed towards vs,
for our Election, Creation, Redemption,
mercifull Uocation, Iustification, Sancti-
fication, continuall Preservation, for
that most assured and most comfortable
hope which thou hast given vs of our Glo-
rification in the world to come. We prayse
thy glorious goodnesse for so mercifully pre-
serving vs this present night, & deliuering
vs from all dangers both of body & soule: for
that thou hast granted vs so sweet & comfort-
able rest, & hast now presently brought vs
vnto this present day. And as thou hast safe-
ly preserved vs vnto this present houre from
all the danger of this life: so we beseech thee
to continue this thy fauour towards vs this
day, and the whole course of our life. Suffer
vs not, by the vaine allurements of this
world.

world, to be drawne away vnto sinne & wickednes. Assist vs with thy grace & holy spirit that we may not spend our time vainely, or idly; but that we may alwaies be diligently exercised in the duties of our calling, to the benefit of our brethren, & discharge of our owne consciences. Graunt that in al our consultations, words & woorkes, wee may euer haue thee present before our eyes, Amen.

Euening Prayer.

O Most gracious G O D, & louing Father, we hartily thanke thee for al thy louing kindneses, so abundantly shewed towards vs: for our Election, Creation, Redemption, mercifull Vocation, Iustificatio Sanctification, continuall Preservation, and for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. We doe prayse thy gracious godnesse, for so mercifully preserving of vs this present day, and deliuering vs from all perils and dangers both of Soule and Body, and giuing vs all things necessary for this present life, as health, swete, Apparrell, and such like. This gracious godnesse of thine, we beseech thee O Lord, to continue towards vs for euer. And here we offer vp vnto thee, our Soules

and bodies, our lines, and all that wee haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may sleepe, and our soules may watch for the comming of thy Son Christ: That so both our bodies and Soules may bee the more apt, and the better able to serue thee in that state and calling, wherein thou hast thought good in thy great mercy to place vs.

Then, Morning and Euening,
as followeth.

WE confesse & acknowledge, O most mercifull Lord, y we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our euill and naughty life: we haue and do dayly transgresse & breake thy most holy lawes and Commandements, both in thought, word, and dede. By the meanes of this sin and corruption of ours, we doe continually deserue most iust condemnation & to be for euer cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldest not suffer vs thus in our sins to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him what.

whatsoever is due; to reconcile, and make
us at one with thee againe. In him there-
fore, and through him, we come vnto thee,
beseeching thee for his sake, that we feeling
the grieuousnesse of our sinnes, and growing
vnder the burthen of them, may seeke the re-
lease and ease of them, in that we through
thy holy spirit be assured, and steadfastly do
believe that Christ hath borne the burden of
them, euen for vs. Grant O Lord, that wee
being assured heereof in our consciences, may
through thy holy spirit be renewed in y^e in-
ward man, to hate, detest, and abhorre sin, &
to study to liue according to thy blessed will
during our whole life.

We doe not onely pray for our selues, but
also al the whole Church, especially, such as
be persecuted for thy word: Grant vnto
them, that whether it bee by death or life,
they may glorifie thy Name to the worlds
end. Wee mercifull to this Church of Eng-
land, Scotland, and Ireland, wee beseech thee
good Lord: preserve enery part and member
of the same, especially thy seruant Charles,
our most gracious King. Grant him al such
gifts as be needefull for so high a calling, to
the aduancement of thy glory, and the be-
nefit of this Common-wealth, to the esta-
blishing of the perfect government of thy
Church.

Church, to the rooting out of Superstition, and to the gouerning of his subiects in peace and tranquillity. Defend him, O Lord, from all Conspiracies, Treasons, Rebellions: & so worke in the hearts of his subiects, that (knowing his authoritie doth come from thy heauenly Maiesty) they may with dutifull hearts obey him, in thee, and for thee. And heere (O Lord) we prostrate our selues, and yeeld vnto thy diuine Maiesty, from the very bottome of our hearts, all possible praise and thankses for the wonderfull deliuerance of our most gracions King and Quene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appoynted all Sharpe to the slaughter: And that in most Barbarous and Savage manner: no Age yeelding example of the like cruelty. Giue vs grace, good God, neuer to forget this thy great mercy towards vs. Preserve the Counsell and Magistrates of this Realme: that being enlightened by his Holy Spirit they may defend thy truth, suppress wickednesse, & maintaine Equity. Behold all thy Pastors, blesse their labours, increase the number of them, place ouer enery Church a painefull Watchman, remooue all idle
 Lub-

Lubbers, and confound the power of Antichrist, & turne the hearts of the people, that they may be obedient vnto thy truth. Blesse the two Uniuersities, Oxford & Cambridge and all the Students of the same, with all Schooles of learning. Behold all those that be afflicted with any kind of Crosse, & they may profit by thy correction in retournesse of life, through Iesus Christ our Lord. In whose name for these mercies, & whatsoeuer else thou knowest to be needfull for vs, & for thy whole Church, we pray vnto thee, as hee himselfe hath taught vs in his holy word, saying : Our Father, &c.

The Lord make his face to shine vpon vs, & be mercifull vnto vs : the Lord turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Iesus Christ, and the loue of God the Father, & the most comfortable fellowship of & holy Spirit, be with vs, preserve, and keepe vs, this day, or this night, and euermore Amen.

Another godly Prayer to be said
at all times.

O Eternal & euerlasting God, which hast made thy dwelling aboue the heavens, and by the Scepter of thy might, dost rule al the

the powers of the world, all which should
 sound to thy praise, & redound to y^e hono^r of
 thy glorious name: we most vile wretches
 whom thou hast made of y^e dust of the earth,
 throw down our selues here before thy Ma-
 iestie, vnworthie to bee made thy footstole,
 submitting our selues vnto thee; & acknow-
 ledging our sins, we appeale to thee for mer-
 cie. We confesse (O Lord) that our wicked-
 nes is great, our misdoedes many, & our sins
 innumerable: and thou art iust, thy iudge-
 ments are ouer all the world, & the punish-
 ments due for our sins are intollerable. For-
 giue them, O Lord, forgive them: mollifie
 our hard hearts, & giue vs light spirits, that
 we may see our sinne, and learne to tremble
 before thy Maiesty, and feare to offend any
 longer. Oh, be thou fauourable vnto vs, for
 else we are lost for euer. If thou be angry,
 what may make vs merrie? If thou bee of-
 fended, how may we be pleased? If we haue
 lost thy fauor, what friendship can helpe vs?
 If thou withdra^{wt} thy face from vs, what
 good shall our riches doe? If thou be not on
 our side, what shall we doe with the helpe of
 man? If we be whole in body and sicke in
 soule, rich in substance, & poore in godlinesse,
 haue the world at will, and know not how
 to vse it; If wee haue such liberty to doe
 what

what we would, and yet so unskillfull to doe nothing as we should. Wh the sin of so corrupt hearts, what miserie wil it bring vs? What woe will it worke vs? How many plagues are there ordained for so great sinnes? And what a continuall paine will our vngodly pleasure purchase for vs? O Lord, if thou let vs live here a while in wealth & ease, to the end we shall live forever hereafter in misery and woe: alas, that ever we were borne, to see such woefull dayes! O far bee that from vs (O Lord) and continue thy mercy towards vs for ever.

We confesse that our sinnes have wel deserved thy wrath, & our wickednes is great enough to provoke thy anger: and we know that thy mercies already shewed vnto vs, haue bin more then our deservings: we haue alwaies felt thy fatherly affection towards vs, when we haue shewed our selues unnatural Childzen, & rewarded thine evil for good. O Lord forgive it vs, forgive our vngodly behauiour, and lay not our sinnes to our charge: but good Father, continue thy mercy towards vs still. Look fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Satan and all his ministers, ouerthrow their diuelish deuises, and betray thy vngodly policies: preserve our King,

King, whom thou hast placed ouer vs, let him rule faithfull in thy feare: make his dayes happy, and send him a long life, if it bee thy good pleasure: and when this his Princely State here on earth shall cease, giue him an heavenly Kingdome, where he may raigne with thee for euer.

Blesse our most Noble and Illustrious Prince Charles: Blesse also, wee beseech thee, the Lords of his Maiesties most honourable priuie Councell, make them wise in thy feare to giue such Councell as may tend to thy glory: let his Nobles know that their Honours consist in thy worship: Teach Magistrates to humble themselves, & seeke the aduancement of thy glory: let them know that they are not placed in office by thee, to gouerne as they list, or doe that which seemeth good in this owne eyes; But to suppress sin, and support vertue. Let them be also their swords to cut downe vice, and embrace godlines, as that which is onely their worship: teach the Ministry, to teach the truth vnto their flockes, & seeke the safety of the people, and not their owne priuate gaine: Let them not bee such as can teach others, & not themselves; that can sheare the Sheepe, and not feede the flocke. Let not the desire of fil-
thy

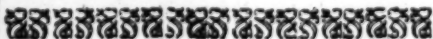
thy lucre make them carelesse to doe their
duty: But let the remembrance of thee
(which will call them to an account) cause
them to haue a care of their charge. Teach
Maisters of households, Mistresses & Dames
Children & Seruants to serue thee, & leade
their liues in thy feare. O Lord learne them
to know, that to dwell vnder thy defence, is
onely to be happy; and not to obey thee, is to
be accursed, and to heape vp to themselves
wrath against the day of wrath, when every
man shall bee rewarded according to his
works. Let y power of thy Maiesty (which
canst with a word shake all the powers in
heauen & earth) strike so deepe into our hearts
that we may set more by thy fauour, then al
the faire countenances of the world, which
are but vanity. Let not any thing be our de-
light, but that which may please thee: and let
nothing make vs sorry, but that which doth
offend thy Maiesty. Also we beseech thee to
looke vpon thy whole Church (wherefoeuer)
& with fauour behold it: comfort the afflicted
members thereof; deliuer them with speed,
or giue them patience to carry thy leasure.
Let them not faint in that good course they
haue begun, that suffer for thy truth: but be
thou their helpe in trouble, and lay no more
vpon them then thy are able to beare. And
al-

although we at this time, here at home, haue not so great cause to complaine, as many of our Brethren in other Countries, because thou (O Lord) hast dealt more fauorably with vs then with them: yet let vs not be proud of our estate; but giue vs hearts of humility, to prostrate our selues befoze thy Maiesty: for we know that our deservings are not such, nor thy hand is not so shortned but that thou canst strik vs as well as them. Let not so great wickednesse lodge in our breasts, that our prosperity should make vs forget thee. Although we sleepe now in security, & thinke our selues out of danger, yet thou canst quickly set the Nations about vs, vpon our eares, and giue vs ouer to a worse mischiefe, euen amongst our selues: thou canst soone make a whole man a sick body, & a liuing body a dead corps, & al our pleasures may soone be gon: the aduersity of one houre may make vs to forget all. Our sins haue truly deserved these, and greater Plagues, but that thy mercy towards vs hath bene great: which we beseech thee for euer to continue. Forgiue vs our sinnes and pardon vs for thy Sonnes Christs sake: quicken vs as thou art wont to doe thy chosen: giue vs a taste of thy ioyes of the Kingdome; that we may know it is better to be a doore-keeper in

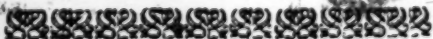
in thy house, then to dwel in the tents of the
 wicked & vngodly. Let not the vaine delights
 of this corrupt world leade vs vnto vanitie:
 no; let the alterations of this changable
 time, turne our harts from the: but teach vs
 to learne, that thou art alwaies one and the
 same, & dost neuer forget those that put their
 trust in the. We know y^e thy fatherly care
 ouer thy Childre is great; that they shal not
 lose a hair of their head, but thou wilt know
 how they part from it. ¶ learne vs, so; so
 great loue, to loue the againe, and feare to
 offend so deere a Father: keepe farre from
 vs y^e breach of thy lawes, conetous minds,
 lying lippes, swearing tongues, malicious
 hearts, vnchast & vngodly behaviour, which
 doth offend the, and prouoke thy anger a-
 gainst vs: & beate downe our stont stomacks
 that we may stand in awe, & feare thy dis-
 pleasure, that the plagues due for our sins
 may be turned away from vs. ¶ Lord make
 vs wise in time; plant in our hearts a loue to
 thy iudgements, & alwaies to haue in minde
 that thou which madeest the eye must needs
 see, which madeest the eare must needs heare
 and thou which searchest the hearts and
 raines, must needs find out our wickednes.
 And because of our selues wee are not able
 to doe any thing that is good, but prone and
 apt

apt to all kind of sinne and wickednesse, we
 beseech thee to assist vs with the aid & helpe
 of thy holy Spirit: that we may through the
 same do those things which of our selues we
 are not able, that it may be to thy glory, and
 so, the health of our stonie Soules Oh! let
 these our prayers pierce the heauens, & en-
 ter into thine eares; and giue vs these, and
 all other things necessary for vs from this
 time to the end of our liues, and after death
 a life to liue for ever, for thy deere Sonnes
 sake: In whose name we beg it of thee in
 that prayer, which hee himselfe hath
 taught vs, saying: Our
 Father, &c.

William Perry on 1216 books



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